

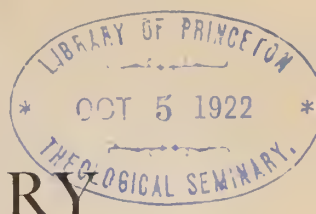
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INDEX FOR 1921

MAPS, CHARTS AND POSTERS

	Page		Page
Christmas Star, How to Make	879	Lutheran Quadracentenary Poster	270
— Tree, Window	873	MONGOLIA , Map of	615
Distribution of Membership — Downtown Churches	771	Prayer Chart, Chinese, Women's	557
Diagram for Making Circle	939	Posters for Missionary Meetings	956, 961, 962
— Protestant and Catholic Churches, Springfield, Mass.	773	SUDAN , North Africa	435
Family Worship Chart, Korean	531	— Compared with Europe	436
Famine in China, Extent of	349	Southern Highland Region	945
Korean Family Worship Chart	531	Suburban Residents, City Church Attraction of	771
		Suggestion for Alphabet and Invitations	966
		TURKEY According to the Recent Treaties ..	106

PHOTOGRAPHIC ILLUSTRATIONS

ABYSSINIA , Prince Lidj Yassu	185	COLOMBIA , Presbyterian Mission in Medellin	389
— State Procession in	174	Dixon Mission School for Mexicans	364
Abyssinian Church, Archbishop of	189	ELLIS ISLAND , Gateway to America	775
— Church of St. George	187	— Registration Room	777
AFRICA , Arnot's Carriers Crossing River	357	Fisk Seminary, Persian Girls in	29
— Christian Family in South	849	Gardner, Bishop T. M.	588
— General Missionary Conference in South ..	847	Ginling College, Open Air Class Room	867
— Heathen Family in South	843	Halsey, Abram W.	504
Alexander, Charles M.	219	— Dr. at Conference in Mexico	515
American Citizen in Embryo	779	— Dr. in West Africa	519
Arab Boy Playing with Bird	837	HAYASHI , Utako, Japanese W. C. T. U.	380
— Girl, Young	835	Highland Schoolhouse Used as Church	949
— Shopkeeper, Small	839	Hindu Temple, San Francisco	281
Arabian Town, Street Scene in	824	Hopi Indian Christian Village	189
Armenian Pastors in Cilicia, Surviving	744	— Indians at Keam's Canon	291
Arnot, Frederick S.	355	— Indians in Pueblo Home	287
Beggar on the Mount, Typical	119	— Pueblo in Arizona	285
BEIRUT , American University of	193	Idol in Chinese Temple, Portland, Oregon ...	135
Bible Teachers' Training School, New York ..	303	Immigrants, Family of Dutch	731
Bliss, Daniel	195	INDIA , Class at Isabella Thoburn College ...	868
BRAZIL , Girls' School at Piracicaba	385	— Mission Compound in Tinnevely	931
Buddhist High Priest of Tibet	609	— Three Wanted Children of	96, 99
BURMA , Demon Altars in	621	— William Miller Building, Miraj Hospital ..	277
— Great Shive Dragon Pagoda	273	Indian Christians at Keam's Canon, Hopi ...	291
— Harvesting Rice in	67	— Girls at Sherman Institute	537
— Plowing in	625	— Interpreters, Sherman Institute	540
— School of American Mission Rangoon	271	Indians in Pueblo Home, Hopi	287
— Sugar Cane in	629	International Missionary Union	697
— Transformed Village in	619	JAPAN , Wind Devil	664
Burmese Oil Mill	623	Japanese Girls Drilling	865
— Plow	623	— Kindergarten in America	384
CAMBODIA , Capital of	123	— Mission in California	88
Cambodian Performing His Devotions	126	— Mission Kindergarten, Los Angeles	133
Cambodians Live, Houses in Which	124	— Notice Prohibiting Christianity	374
— Racing Boat of	125	— Tea House	675
CHINA , Temples and Shrines on Holy Mount ..	118	— Y. M. C. A. Reading Room, California ...	383
— War God of the Temple	119	Kan En Vong of China	476
Chinese Presbyterian Church in San Francisco ..	137	Kawaii, Michiko, of Japanese Y. W. C. A. ...	378
— Students at Christian Conference	88	Khanto Bala Rai of Bengal	475
Christ and the World's Children	55	Kindergarten for Japanese in America	384
Christian Village, Hopi Indian	289	Kolatorova, Madame of Prague	476
Christmas Tree for All Nations	873	KOREA , Bible Conference in	529
— Village in Cathedral School	876	— Gathering of Christians in	685
City District, Mission Building	767	— Worship as Taught in	532
		Korean Family Reading Bible	687
		— Plague Destroyers, Wayside Images of ...	686

— Village, Street in	689	Ramabai and Her Daughter	859
Loggers and Big Redwood Tree	601	RANGOON , School of American Mission	271
Logging Camp, Dinner in	596	Relief Work in Urumia	19
Lumber Camp in California	595	Saalako, Hopi Indian Priestess	260
— Jack Hotel	603	SANTO DOMINGO , Protestant Chapel in	46
Madras Students Teaching Children	869	— Reminder of Columbus	43
Manorambai	861	— Roman Catholic Cathedral	47
Ma Saw Sa of Burma	475	Sherman Institute, Navajo Girls at	537
McLean, Archibald	693	Shinto Religious Leader	678
Mexicans in New Mexico—School for	365	SIAM , Tai Chief of Mountaineer Village	369
— in Y. M. C. A. Camp in U. S.	361	— Tai Mountaineer Village	371
Mountain Store in South	951	— Women and Children of Tai Race	344
MIRAJ , Class of Indian Nurses	280	“Star of Hope” Mission, Patterson, N. J.	449
— Medical School, Teachers and Students	279	Street Work for Children, New York	305
Mongolian at Home	613	Southern Highlanders	946, 947
Moravian Sunday-School, Santo Domingo	50	SUDAN , Australian Mission Dispensary at Melut	441
Mormon Temple, Salt Lake City	21	— Dinka Women of Eastern	421
Moslem Festival Parade, Detroit	787	— Mohammedan Converts in the	439
— Magazine, Cover of American	791	— Two Mohammedan Missionaries in the	437
Mosque at Detroit, Moslem	789	Suicides, Signboard for	309
Nagao, Hampel	375	Sunday-School Convention Assembled in Theater	53
Nandamah, Dr. of South India	475	— Convention, Scenes at World	1
Navajo Y. M. C. A.	541	Tagore's School near Calcutta	549
— Y. W. C. A. Cabinet	539	Temple Worship, China	121
Nitobe, Dr. Inazo	679	TIBET , Buddhist Priest and His Wife	609
Nurses in Miraj Hospital, Class of	280	— Dr. Shelton Crossing Lake in	697
Orientalism in America, Christian Influence on	83	— Dr. Shelton in Mountains of	581
Peking Union Medical College	925, 926, 927	Tibetan Workmen, Dr. Shelton Paying Off	611
PERSIA , Protestant Preacher in	17	Tibetans Baptized at Batang	434
— Village of Zushk	761	Turkish Hospital at Aintab, Remnant of	744
Persian Girl, A Rescued	18	— School, Aintab, Wrecked	759
— Mountain Girls in Fisk Seminary	20	URUMIA , Distributing Flour to Kurdish Refugees	19
— Refugees Seeking Missionary Help	12	— Mission Work Destroyed by Kurds	15
— Village of Kang	763	Uyemura, Masahisa	523
Pilgrim Climbers to Holy Mount	117	Vellore, Union Medical School	871
Pilgrimage Mount, Missionaries and Evangelists Jogging Toward	120	VENEZUELA , View of Caracas	937, 939
Porto Rican Sunday-School	211	Women's Welfare Association, Kobe, Japan	310
PORTO RICO , Evangelical Seminary of	209	Wyburn, John H.	451
— Hon. Emile del Toro Cuebas	212	Yen Ching Serving Breakfast to Famine Refugees	866
— Old Rum Shop in	207		
— Typical Sunday-School in	210		
— Y. M. C. A., San Juan	213		

AUTHORS

Allen, E. T.	13	Greene, Amy Blanche	856
Anthony, Alfred Wms.	599, 595	Hamilton, Kate W.	406
Atkinson, Henry A.	66	Harlan, Roliv	61
Avison, O. R.	40	Harrison, Paul W.	759
Barton, James L.	31	Hayne, Coe	284
Beach, H. P.	543	Higley, Merle	767
Beets, Henry	393	Hill, William A.	833
Blair, W. N.	523	Hough, S. S.	292
Boggs, S. W.	107	Hodge, Margaret	403
Boggs, A. M.	766	Hooper, C. T.	185
Bradley, Maude E.	964	Hunt, Geo. W. P.	564
Brown, Frank L.	53	Hyslop, Henrietta M.	219, 695
Browning, Webster E.	335, 937	Inman, S. G.	43, 401
Butler, Clementina	859	Jaffray, Robt. A.	123
Buxton, Travers	853	Johnson, Mrs. Luke G.	722
Cady, George L.	400	Kanamori, Paul	632
Calverley, Eleanor T.	835	Kaubel, F. H.	59
Carmichael, Amy Wilson	979	Kumm, H. K. W.	435
Case, Bratton C.	619	Kurtz, Robert M.	303
Cronk, Mrs. E. C.		Kyle, Alice M.	403
56, 145, 225, 311, 477, 552, 633, 711, 797, 872,	957	Laidlaw, Walter	559
Currier, Raymond P.	271	Lambuth, Walter R.	204
Donaldson, Dwight M.	761	Latourette, K. S.	299
Doughty, W. E.	60	Mackenzie, Jean Kenyon	355
Drach, George	391	McGavran, John G.	691
Drury, Clifford M.	231	Menger, Edith	536
Drury, Philo W.	207	Mehlhouse, Brenda L.	960
Dunkelberger, Stella C.	139	Merrill, John E.	755
Eakin, J. A.	363	Millikin, B. Carter	957
Eddy, Sherwood	101	Nisbet, J. L.	465
Eleazer, Robert B.	468	Nohle, W. A.	685
Farmer, Mrs. Wm. H.	14, 319	Overs, Walter Henry	29
Faunce, W. H. P.	25	Ovler, Mrs. D. S.	441
Ferguson, Mrs. John	405	Packard, Harry P.	644
Ferguson, W. L.	34	Peabody, Mrs. H. W.	482, 629, 803, 865, 967
Fleming, D. J.	127, 548	Persons, Silas E.	404
Foot, W. R.	533	Pierson, Delavan L.	395
Franklin, J. H.	707	Pierson, Ernest D.	451
Garland, S. J.	471	Piper, Maude Garrett	575
Gleason, George	374, 459	Quinlan, Florence E.	64, 231, 404, 559, 719, 881
Goddard, Dwight	932	Read, B. E.	975
Goforth, Jonathan	841	Reischauer, A. K.	199
Graham, James A.	606	Roundy, Rev. Rodney W. 21, 133, 214, 361, 402, 945	

Sailer, T. H. P.	882	Thompson, Cbas. L.	399
Schneider, D. B.	675	Thompson, Edith P.	958
Scott, Cbas. E.	116	Tillotson, Emily C.	581
Scott, George T.	464	Tucker, H. C.	443
Shelton, A. L.	607	Wainright, S. H.	523
Singh, Sadhu Sundar	862	Wallis, Frederick A.	775
Speer, Robert E.	396, 515, 917	Wanless, W. J.	277
Stam, Peter, Jr.	449	Warnshuis, A. L.	37, 783
Stewart, Geo. Craig	792	Waterhouse, Paul B.	382
Stewart, W. R. and A. W.	613	Weber, H. L.	455
Stirewalt, A. J.	29	Wilder, Robert P.	398
Taylor, James Dexter	847	Winton, G. B.	41
Taylor, Mrs. Howard	845	Zwemer, S. M.	787

SUBJECTS—ARTICLES AND NEWS

Aborigines in China	493	ASSAM, Church Union in	491
—of Australia	77	Assyrians in Mesopotamia, Exiled (b)	747
ABYSSINIA, Most Ancient Monarchy (a) C. T. Hooper	185	Athens Woman's Congress	648
Acadians, Work Among	813	AUSTRIA after the War	350
Aeroplane, Missions by	890	—Student Work in (b)	670
AFRICA, A Doctor's Experience in West (a) H. L. Weber	455	Balkan Mission Conference	648
—Anti-Alcohol in East	574	Baptist Advance, Southern	811
—Better Missionary Methods in (b)	829	—International Seminary	974
—Changing Native Customs	416	—Gifts, Southern	568
—Chief's Last Palaver	575	—Missions, American	735
—Church Pews from Sacred Trees	731	—Work in Europe	158
—Crisis in Education in South (b)	593	BAROTSELAND, Visit to	486
—Educational Commission	650	Basel Industrial Mission	889
—Educational Progress in	239	BASUTOLAND, Work in	330
—Exiled Herero Christians	488	Beatitudes, Some Missionary	805
—Industrial Institute at Quessua	487	BEIRUT, American University of	72
—Inland Mission	487	BELGIUM, Superstition and the Gospel in ..	731
—Is Slavery Dead in? (a) Travers Buxton	853	Best Methods, Mrs. E. C. Cronk 56, 145, 225, 311, 395, 477, 552, 633, 711, 797, 872, 952	726
—New Bible House at Lagos	157	Bible Class in Gen. Feng's Army	726
—New Cathedral in Central	486	—Demand for in Japan	724
—Portuguese Prohibitions in East	426	—Evangelistic Bands, China's	725
—Preaching in Asbanti	731	—Faith Mission	727
—Present Problems in South (a) J. Dexter Taylor	847	—Finds a Convert	574
—Prophecy in the Congo (b)	909	—in Public Schools, The (b)	666
—Queen of Nalolo Converted	982	—Reading Suggestions, Two	147
—Secret of Peace for (b) W. H. Overs	29	—Selling Campaign, India	242
—Some Interesting Facts About	458	—Society Agency, New	332
—Some Results of Missions in	442	—Society of the Open	734
—Tardiness at Elat Church	240	—Society, New Headquarters for	494
—The Bible in Zande	240	—Statistics, Some	249
—Unreached Fields of Central (a) H. K. W. Kumm	435	—Teachers' Training School, New York (a) R. M. Kurtz	303
—Unrest in South	574	—Women, Scarcity of	156
African Chief Becomes a Christian	486	Birthdays that Count	145
—Communion Service	329	Boat Dwellers, Children of	75
—Parable of Indecision	483	Bohemia, Religious Schism in	648
Agriculture and Christianity (b)	9	BORNEO, Devil Worshipers in	983
—School of	71	Boy Scouts in Fukien	726
Agricultural Missions, Conference on	654	BRAZIL, Publicity, a Suggestion	160
—Reform, China's Need for	151	—Closes Lotteries	496
Air Service for Palestine	806	—Neglected but Faithful	733
ALASKA, Isolated Station	813	—Neglected Fields in (a) H. C. Tucker	443
ALBANIA, Mission Work in	732	—Notable Conversion in	235
—Spells Opportunity	569	—Pioneer Work in	814
ALEPPO, Missions in	328	—Sunday-School in	235, 976
Alexander, Charles M. (a) Henrietta M. Hyslop	219	Sunday-School Convention, Tokyo (a) Frank L. Brown	53
ALGIERS, In	157	—The Challenge of	160
Alsace-Lorraine Today	411	British Students and the World (a) K. S. Latourette	299
Angola, Missionary Situation in	915	Brotherhood, Promoting International	69
Anti-Ruts Recipes	146	Brown University in Shanghai	980
Applegarth Pledge Plans	716	Budapest, Christian Endeavor in	570
Arab Thinks of the Missionary, What the (b) Paul Harrison	759	Buddhism Urged, Teaching of	154
ARABIA AND MESOPOTAMIA, Factors in (b)	4	Buddhist Adaptations, Modern	724
Arabian Children at Home (a) Eleanor T. Calverley	835	—Institutional Work	652
ARGENTINA, Motor Bible Car	569	—Monks, Work for	74
ARMENIA be Saved? Will (b)	590	—Salvation Army	327
Armenian Children, Magazine for	156	Buddhists Acknowledge the Bible's Worth ..	250
Armenians, America Educating	155	—in Hawaii, Work for	566
Army, Chinese Christian (a) J. Goforth	841	Buenos Aires Mission	71
Arnot's Missionary Adventures (a) Reviewed by Jean Mackenzie	355	BURMA Awakened (a) Raymond P. Currier	271
ASIA, Educating the Women of (a) Mrs. H. W. Penbody	865	—Bishop Fisher in	324
ASIA MINOR, Re-Alignment in (a) Jno. E. Merrill	755	—Conventions Without Police	572
		—Needs of	491
		—News from	243
		—Soil Culture and Soul Culture in (a) B. C. Case	619
		Puttered God in India, A (b) A. M. Boggs	766
		Caddies, The Neglected	332
		Cairo, American University	240

— Students' Union in	806	— in Pictures, Mrs. E. C. Cronk	874
— University and the Sultan	483	— Missionary Meaning and Message of, Mrs. E. C. Cronk	872
Cairo's Outcast Waifs	156	— Tree for All Nations, Mrs. E. C. Cronk	872
Calcutta, Conference in	807	Cities, Investigating the (b)	667
— University of	323	Clifton Springs, Christ's Program at (a) Henrietta M. Hyslop	693
California Oil Fields, Preaching in	161	Community Service in Shanghai	71
Call for Men in 1921 (b) R. P. Wilder	398	— What Every Church Should Know About Its (b)	564
CAMBODIA —A Neglected Land (a) Robert A. Jaffray	123	— Work for Women (b) Rolyx Harlan	64
CANADA , Gospel by Caravan	238	Congo, Concerted Action in the	730
Canadian School of Missions	887	— Mission, Disciples'	76
Canal Zone, A Saving Force on	159	— Training Teachers in the	76
Canton, Gambling Abolished in	326	Conferences, Missionary Methods from Summer	711
— Hospital Anniversary	414	Conscience and Reforms in India (b)	748
CAROLINES , Japanese Mission to	73	Consecrated Gifts	637
Catholic Activity in Congo	889	Conventions, Successful	56
Catholics Become Mohammedans	155	Coolies to Missionaries, Introducing	151
CENTRAL AMERICA , Three in One in	975	Cooperation, Achievements of Missionary (b) R. E. Speer	396
Centenary Response in Japan	415	— in Counties, Church (b)	509
Chaplains Needed, Army and Navy	69	Coptic Sunday-Schools	329
Charts and Posters, Mission of	957	— Sunday-Schools	650
Chart, Make a, B. L. Mehhouse	960	Court Trials and Religion	494
Chicago Plan for Bible Schools	811	Criminal Tribes of India	413
CHILE , Christian Conference in	656	Crisis in Education in South Africa (b) Cronk	593
— Reforms in	733	CUBA, Progress in	813
— Stewardship in	496	“Cup of Tea” in the Missionary Program, Mrs. E. C. Cronk	311
— Testimony of President of	410	Czecho-Slovak National Church	411
— Tithing in	160	Czecho-Slovakia, Religious Awakening in (b) Protestantism in	977
CHINA , Aborigines in	493	Czechs in America, Need of (b)	514
— Against Early Marriage	326	Daily Appears, A Christian	160
— Bible Dictionary Fire	726	DEATHS —	
— Boy Scouts in Fukien	726	— Baker, William of Ireland	250
— Canton Hospital Anniversary	414	— Christie, Rev. Thos. of Tarsus	736
— Christ the Hope of	243	— Clark, Albert W. of Prague	815
— Christian Cooperation in	912	— Cochran, James, of China	893
— Christian High School in Changsha	74	— Farrar, James M., of Brooklyn	736
— Christian Literature Society	245	— Halsey, A. W., of New York	417
— Compulsory Education	492	— Harris, Bishop M. C., of Japan	498
— Developing Character in (b) A. L. Warnshuis	37	— Hykes, J. R., of China	656
— Earthquake and Missions in (a) S. J. Garland	471	— Jessup, William, of Syria	335
— Experiment Station for Hainan	652	— Jewett, Milo A., of Turkey	736
— Famine Crisis Passed	652	— Lambuth, Bishop, of Japan	893
— Fighting Gambling Dens in Canton (b)	347	— Macalister, Dr. George, of India	162
— From Prisoner to Pastor	152	— Maxwell, James L., of London	498
— Governor of Shansi	325	— McLaughlin, W. P., of Buenos Aires	417
— Growing Radicalism in	891	— McLean, A., of Cincinnati	335
— Militarists Oppose Sun Yat Sen	809	— Moses, Jasper T., of Mexico	656
— Mission Growth at Shuntufu	244	— Nassau, Robt. Hamill, of West Africa	576
— Modern Movements in (b)	751	— Peet, Mrs. W. W., of Turkey	78
— New Intellectual Movement in (a) A. L. Warnshuis	783	— Stearns, D. M., of Germantown	78
— Pagan Panic	244	— Stevens, E. S., of Japan	815
— Popular Idolatry in (a) Chas. E. Scott	116	— Swift, Judson, of New York	815
— Saving Life with Dollars (b)	348	— Thompson, R. W., of Bulgaria	893
— School for Deacons and Elders	414	— Williams, of China, Dr. Mark	162
— Significant Changes in (b)	2	Denominational Forward Movements (a)	506
— Spiritual Results from Famine	803	Developments in Missionary Education, T. H. P. Sailer	892
— Student Movement in	573	Disciples, Open Membership and	68
— The Opium Curse	73	Divorce, To Regulate Marriage and	248
— Wasted Life Redeemed	245	Drink Bill, British	647
— What I Saw of Famine in (a) W. R. Lambuth	204	Dutch Churches, Missionary Work of (b) Henry Beets	393
— Work for Women in Wenchow	246	— Missions, Progress in (b)	671
China's Bible Evangelistic Bands	725	Earthquake and Missions in Kansu (a) S. T. Garland	471
— First Woman Preacher	594	Eddy Meetings, At the	250
— Newest Thing in A B C's	558	— Meetings in Near East (b)	6
Chinese Analyze Aim of Missions	414	Editorial and Business Chat. 343, 421, 581, 740,	896
— Bible Magazine in	573	Educating the Women of Asia (a) Mrs. H. W. Peabody	865
— Christian Army, A (a) J. Goforth	841	Education, Conference on Christian	720
— Girl's Dream, A (b)	639	— of Japanese Women (a) A. K. Reischauer	199
— Haystack Band	492	Educational Commission to China	652
— in the Famine, Christian (b)	474	EGYPT , Continued Trouble in	649
— in Peking, Helping	891	— Purity Campaign in	438
— Increased Liberality Among	808	— Purity Movement	328
— Priest Saved Through a Dream	463	— Scarcity of Bible Women	156
— Students, Recruiting	91	— The New Woman of (b)	432
Chuhuras of India, Evangelizing the	5	— Unrest in	834
Church at Home, Writing to the (b)	223	Egypt's Problem, Solution of (b)	749
— Facing Its Task (b)	405	Emergency, Way Out of the Present (a) J. H. Franklin	707
— Membership Gains in America (b)	350	Emigrants, Japanese Women	74
— Union in India	979	ENGLAND , Christian Campaign in	158
Churches and Relief	417		
Christian Endeavor Convention (b)	586		
— Endeavor World Convention	236		
— Intervention in Latin America (b) G. B. Winton	41		
Christianity's Impression on Japan (a) D. B. Schneider	675		
Christmas Decoration Suggestions	878		

— Religious Conditions in (b)	267	— Religious Mendicants	571
Essential in Missions, The Great (a) Dwight Goddard	932	— Singing the Gospel in	354
“Eternal Salvation” Society	652	— Systematic Evangelism	242
EUROPE , Baptist Work in	158	— Work of Famine Waif	154
Evangelism in Korea, Education and	92	— Wanted Children of (a) Amy W. Car michael	929
Famine in China, Extent of	151	Indian Affairs, New Commissioner of	495
— in China, The (a) W. R. Lambuth	264	— Missions, Episcopal	70
— in North China	11	— Nationalism and Missions (a) D. J. Flem- ing	127
— Sufferers, Why Help	134	— Program, An	568
Far East, After War in (b)	10	— Volstead Law	727
Federal Council of Churches (b)	726	Indians—A Week at Sherman Institute (a) Edith Menzer	536
Feng, Bible Classes for General	845	— Educating the	412
— Gov. Yen and Gen. (b)	566	— in California, Neglected (b)	423
FIJI —A Notable Mission	566	— New Mission to American	333
Filipino Fisher for Souls, A (b) James A. Graham	606	— North American, R. W. Roundy	402
Finnish Mission Society	239	— Seek Citizenship	70
Five Against Seven Hundred (b) Mrs. D. S. Oyler	441	— Teece Christian Mission	654
Foreign Language Literature	835	— Work Among Crow	734
— Missionaries in Germany, Plight of (b) George Drach	391	Indian's Advice to Indian Christians (b)	429
Foreigners in Their Own Tongues, Speaking to (a) Amy Blanche Greene	856	INDIA'S Unrest, Cure for (b) W. L. Fergu- son	34
Forward Movement in Korea (a) W. N. Blair	528	— Unrest, Indian Christians on (b)	180
France, Gospel Distribution in	158	Industrial Experiment in Brooklyn	567
— Religious Interest Growing in	883	— School, Elat, Africa	330
— Gambling Dens in Canton, Fighting (b)	347	Intellectual Movement in China, The (a) A. L. Warnsbuis	783
Gandhi and His Next Life	727	Interchurch Movement Disbands (b)	427
— Movement in India (b)	261	Interdenominational Institutions on Foreign Field, Mrs. Wm. H. Farmer	141
— on Christianization of India	807	International Friendship Promoted	567
Gideons Plan Large Work	654	— Missionary Committee (b)	175
Godless Socialism and the Children (b)	592	— Missionary Council at Mohonk (b)	827
Governor of Bombay, Testimony of	490	— Missionary Union, Annual Meeting of (a) Henrietta M. Hyslop	695
GREECE , The Bible in	159	— Relations, Christian Principles in (a) W. H. P. Faunce	25
Greek Protestantism	647	Investigating the Cities (b)	667
GUATEMALA , Anti-Alcoholic League	569	Investments that Pay, Making (b)	96
— Rebuilding in	569	Islam in Nigeria	889
GUINEA , Living Epistles in New	565	ITALY , Carrying Texts Through	731
Hallelujah, The Hakim Sahib Has Come (b) Harry P. Packard	644	— Methodism in	331
Halsey, Abram Woodruff (a) Robert E. Speer	515	— Religious Trend in	647
Harnessing Youth for World Service (b)	586	Jaffna Going Dry	491
Hawaii, Work for Buddhists in	565	JAPAN , Baron Suggests Golden Rule	810
Hawaiian Figures, Some	566	— Better Health for Woman	725
Healing in Korea, Christian	246	— Bible Finds a Convert	574
Highlander and His Homeland, The Southern (a) Rodney W. Roundy	945	— Christianity's Impression on (a) D. B. Schneider	675
Himalayan Mission Jubilee	73	— Construction Work in Miyazaki	573
Hindu Missionary Idea	323	— Demand for the Bible	724
— Missionary in California	409	— Episcopal Growth in	981
— Temples, Fate of	242	— First Census Completed	415
— Testimony, A	728	— Interpreting Christianity to (b)	39
— Women, Modern Movements Among (b)	673	— Loving Neighbor Institute	152
Hinduism in United States (a) Clifford M. Drury	281	— Missions and Peace in (b)	3
Home Missions, Conference on (b)	177	— Opposition Overcome	416
— Situation (b) Chas. L. Thompson	399	— Present Situation in (a) Paul M. Kanamori	682
HUNGARY , Present Situation in (b)	589	— Regards U. S., How	891
ICELAND , Religious Work in (a) J. L. Nis- het	465	— Re-visited	809
Idolatry in China, Popular (a) Charles E. Scott	116	— Sacrificial Prayer	725
Immigrant—A Vital Problem, The (a) F. A. Wallis	775	— Shifting Thoughts in (a) R. E. Speer	917
Immigration Meeting, A Successful	145	— The Monkey Temple	153
INDIA , Anti-Caste Sentiment (b)	94	Japanese Be Christians, Can (a) George Gleason, I, II	374, 459
— Anti-non-Cooperation	651	— Chinese Debate	335
— Bangalore Conference	808	— in California	333
— Bible Faith Mission	727	— Institute in Chicago	237
— Bible Selling Campaign	242	— Problem in California (a) Paul B. Water- house	382
— Buttered God in (b) A. M. Boggs	766	— Tribute to Missions	493
— Census Provokes Persecution	726	— Women and Temperance	573
— Census Reports and Christianity	571	— Woman Emigrants	74
— Cooperative Loan Societies	728	— Women, Education of (a) A. K. Reisch- auer	199
— Criminal Tribes	413	Japan's “Garden of Children”	327
— Educating the Village People of (a) H. P. Beach	543	— New Religion	153
— Evangelizing Chuhras of	5	JERUSALEM , British Girls' High School	489
— Famine Conditions	323	— Missionary Conference in	649
— Gandhi Movement in (h)	261	— Negroes	237
— Hindu-Muslim Fraternity	807	— Population of the World	249
— Lace Makers of	728	— Restoration Movement	241
— Maharajah's Gift	651	Jewish Evangelization in Chicago	237
— Mahatmas Seek Purer Religion	155	— Immigrants in Palestine	978
— Miraj Hospital	213	Jews Among World Nations	971
— Mr. Gandhi and His Next Life	727	Jews Drift from Faith	568
— New Birth Illustrated	324	— Arabs and Christians in Palestine (b)	907
— New Organization for Women	413	— in New Palestine, The (h)	672
— Political and Religious Problems in	512	— in Paris, Work for	496

— Missions to	576	Mexicans, Baptist Work for	568
Jubilee of Woman's Baptist Society	498	MICRONESIA , Family Prayers in	497
Kamerun Mission	575	Middle Age Missionary Methods, Mrs. E. C. Cronk	225
— Unrest in the	731	Cronk	975
Kennedy School of Missions	734	Migrant Missionary Service	75
Khartum, Boys' Home	156	Mikado, Worship of	733
Khorasan Robbers, Adventure with (a) D. M. Donaldson	761	Ministry, Recruiting for the	243
Kobe, Auditorium for	724	Miraj Hospital	277
KOREA , Causes of Revival in (b)	665	— Wantless, M.D.	334
— Atheism in Schools	246	Mission Study Anniversary	881
— Christian Advance in	346	Missionary and Other Forms of Religious Education, Emily C. Tillotson	241
— Christian Healing in Pyenyang	493	— Council, National	832
— Commission on Education for	92	— Education in America (b)	292
— Education and Evangelism in (b)	528	— Interest, How to Create (a) S. S. Hough	635
— Forward Movement in (a) W. N. Blair	328	— Lessons in Sand	743
— Growth of Sunday-Schools	892	— Personals	334
— Persecution and Progress in	810	— Substitutes	25
— Results of Kim Ik Tu's Revival	40	Missions and World Peace (a) W. H. P. Faunce	883
— Spreading the Christian Spirit in (b) O. R. Avison	685	— Promoting, Wm. A. Hill	107
— Sunday-School Plans in	246	— Turkish Treaty and (a) S. W. Boggs	889
— Today, Christianity in (a) W. A. Noble	152	Mohammedan Converts Association	787
Korean Mission Assigned Territory	75	Mohok, International Missionary Council at (b)	829
— School in China	154	Mongolian Plains, Adventures on the (a) W. R. and Anna Stewart	613
— Women, Magazine for	153	Monkey Temple, The (Japan)	153
— Women's Educational Association	725	Mormonism, Conference on	886
— Women, The New	533	— of Today, and How to Meet it (a) R. W. Roundy	21
Koreans Eager for Knowledge	41	Mormons and Polygamy	495
— in Manchuria, With the (a) W. R. Foote	570	Moros, Importance of Winning	497
Kurds, Missions Among	401	— Missionary to	78
LATIN AMERICA , S. G. Inman	410	Moslem and Christian Rule Compared	323
— "Caleb and Joshua Society"	41	— Converts, Letter of	570
— Christian Intervention in (b) G. B. Winton	385	— Mission to America (b)	265
— Shadow and Light in (a) Webster E. Browning	71	— Student Perplexities	890
Laymen's Movement for Italy	567	— Voters in Algeria	486
— Organization, Christian	491	Mosque for Paris	647
Lepers in Siam, Church for	72	Movements, Denominational Forward (a)	506
Lepers and the Gospel	980	Nationalism and Missions, Indian (a) D. J. Fleming	127
Leprosy, Progress in Cure of	914	Nations, Are There Any Christian? (b)	665
LIBERIA , Negro Bishop for (b)	588	Naval Academy Church	654
Liquor Traffic, Native Races and	240	Near East, Eddy Meetings in (b)	6
"Little House" of Denver	886	— Reducing Orphan Relief	729
Lumber Jacks, Students Among the (a) A. W. Anthony	595	— Relief	489
Lutheran Church, Missions in the	161	— The New (a) Sherwood Eddy	101
— Council, Second National	236	Negro Americans and Their Problems (a) R. W. Roundy	214
— Quadrcentenary (b)	269	Negroes, Seminary for	887
Lutherans and Cooperation	332	Nestorians, Homeless	490
— in India	73	New Era in Southern Methodist Missions (b) R. B. Eleazer	468
MADAGASCAR , New Station in	983	NEW GUINEA , Fifty Years Work in	735
Magyars, Need of the	885	NEW HEBRIDES , The	162
MALAYSIA , Immigration to	154	NEW ZEALAND , Church Union in	983
— Large Plans for	247	— Holiness Convention in the	161
MALTA , Religious Liberty in	239	NICARAGUA , Sunday-School Methods in	888
MANCHURIA , Japanese Depredations in (b)	345	— Nicodemus' Problem, A Chinese on	122
— With the Koreans in (a) W. R. Foote	533	NIGERIA , Islam in	889
— Makers, Ten Charges to Edith Thompson	958	— Persecution in	981
— Manifesto on Church Union	979	— Progress in	515
Manila, For Chinese in	334	— Successes in	157
Mardin Mission, The	571	Nigerian Church Growth	650
Marriage and Divorce, To Regulate	248	Nuggets from Recent Addresses	192
MARSHALL ISLANDS , Japanizing	78	NYASSALAND , New Station in	487
McAll Mission, Opportunities for	331	O Li' T' Lamb (Poem) Paul Lawrence Dunbar	454
McAll Mission, Fifty Years of	977	Opium Curse in China	73
McLean, Archibald, Beloved Disciple (a) Jno. G. McGavran	691	Organizations, Organizing Church (b)	633
Medical Mission Brotherhood	654	Orient, Christian Literature for, Alice M. Kyle	403
— Research in Africa	815	— Women Who Are Transforming the (b)	475
Mennonites Migrate Again	333	Oriental and the Church in America, Geo. L. Cady	400
MESOPOTAMIA , Exiled Assyrians in (b)	747	Orientals, Christian Work for	68
— Factors in Arabia and (b)	4	— on the Pacific Coast (a) Rodney W. Roundy	133
Methodist Gains on Foreign Field	973	Orphanage, Armenian Boys'	72
Methodism in Italy	331	Pacific Coast, The Orientals on the (a) Rodney W. Roundy	133
Methodist Missionaries, New	332	PALESTINE , Bible Distribution in	411
Methods from the Summer Conferences, Mrs. E. C. Cronk	711	— Christian Conference in	978
— in Africa, Better Missionary (b)	829	— Jews, Arabs and Christians in (b)	907
— of Many Minds, Mrs. E. C. Cronk	145	— The Jews in New (b)	672
MEXICO , Gains in	160	— to Have Religious Liberty	729
— Gospel Supplants Pistol	495	Pan-Presbyterian Council	973
— Hopeful Signs in (b)	352	Peace, Missions and World (a) W. H. P. Faunce	25
— Madame Carranza	733		
— Methodist Aims in	814		
— Prohibition in	569		
Mexican Girls, Texas School for	887		
— in Our Midst, The (a) R. W. Roundy	261		
— Problem Today (b)	266		
— Village Transformed	887		

— Missions and in Japan (b)	3	— Prisoners, Opportunity Among (b)	7
— Programs to Promote (b)	825	— Prisoners, Work for	497
Peking, American Institutions Dedicated in (b)	833	RUMANIA , The New	648
— Union Medical College (a) B. E. Read	925	Rumania and Religious Minorities (b)	911
— University Expanding	325	Ryder Memorial Hospital	235
FERISIA , a Challenge to the Church (a) E. T. Allen	13	Saalako, Hopi Indian Priestess (a) Coe Hayne	284
— Adventure with Khorasan Robbers (a) D. M. Donaldson	761	Sadhu Sundar Singh Impresses Africans	158
Persian Cornelius, A	806	Sahara, A Journey in the	730
— Women, Education for	978	Salvation Army, Buddhist	327
— Temple in Illinois (a) Geo. Craig Stewart	792	Salvationists in West Africa	158
Personals, Missionary		SANTO DOMINGO , Home Rule for	331
167, 256, 420, 423, 580, 660, 663, 743	410	— Missionary Problem of (a) S. G. Inman ..	43
PERU , Contrasts in	735	— Protestant Work in (b)	182
PHILIPPINES , A Moro Steward	735	Scandinavian Church Conference	563
Plans for Missionary Meetings	711	School for Missionaries, A (a) R. M. Kurtz ..	303
POLAND , Destitution in	838	— of Rabindranath Tagore (a) D. J. Fleming	548
— Gospel Work in	159	Schools, Bible in Public (b)	666
Political and Religious Problems in India	512	— of Missions	407
Porto Rican Schools, Bible in	70	— of Missions, Mrs. Luke Johnson	722
PORTO RICO , Cooperation in (b)	430	Scotland, Temperance Vote in	496
— Crowded Conditions in	732	Scottish Y. W. C. A., Independence for	238
— Ryder Memorial Hospital	235	Scouts in Cairo, Girl	650
— Students in	975	Senegal Mohammedans	650
— Union Church	910	Serbian Church Reorganized	649
— Y. M. C. A. in	975	Shadow and Light in Latin America (a) Webster E. Browning	385
— Twenty Years Progress in (a) Philo W. Drury	207	Sherman Institute, A Week at (a) Edith Menzer	536
Portugal, Changing	888	Shinto Sect in Disfavor	892
Portuguese Opposition to Missions (b)	262	— Shifting Thoughts of (a) Robert E. Speer ..	917
Poster Makers, Materials for, Maude E. Bradley	964	SIAM , Church for Lepers in	491
Posters, Making Missionary, B. C. Millikin ..	957	— Future Queen of	324
— Prohibitions in East Africa	426	— Tai Race of (a) J. A. Eakin	368
Prayer and the Present Crisis	89	— Testimony of U. S. Minister to, Geo. W. P. Hunt	564
— Effectual Pervent	732	Singing the Gospel in India	354
— for Schools, Day of	811	Slavery Dead in Africa, Is? (a) Travers Duxton	853
— for Students, Day of	162	Sleeping Sickness, New Treatment for	815
— Meeting "Extra"	416	Smyrna, Student Christian Conference at (b) ..	513
— Program of, Mrs. E. C. Cronk	552	Socialism and the Children, Godless (b) ..	592
— Sacrificial	725	Soil Culture and Soul Culture in Burma (a) B. C. Case	619
— Striking Answer to	889	SOLOMON ISLANDS , Akalo Worship	656
Praying Through the Review (b)	505	SOUTH AMERICA , New Bible Society Agency ..	332
Presbyterian Figures, Some	811	— South American	976
President's Missionary Tour, The (b)	585	Southern Highlander and His Homeland (a) Rodney W. Roundy	945
Press, Move to Muzzle the	352	SPAIN'S Protestant Colony	77
Printed Page in Japan	152	Spanish Christian General	330
Prisoners, Opportunities Among Russian (b) ..	7	Speech, When You Make a Missionary (Symposium)	395
Problems in South Africa, Present (a) J. Dexter Taylor	847	"Star of Hope" in Paterson (b) Peter Stam, Jr.	419
Prohibition, Results from	160	Stearns, The Missionary of D. M. (a) Stella C. Dunkelberger	139
Protestantism, Proclamation Against	655	Stewardship, Steps in	632
Punjab, Progress in	572	Stone, Letter from Dr Mary	319
"Purity Movement" in Egypt	328	Student Christian Conference at Smyrna (b) ..	513
Quebec, Itinerating in	734	— Federation, Christian	68
Questionnaire, Missionary	249	— Movement in China	573
Race Problem, Solving the	885	— Work in Austria (b)	670
Ramabai and Her Daughter Pandita (b) C. Butler	859	Students Among the Lumber Jacks (a) A. W. Anthony	595
Reading Contest Plan, Practical	636	— and the World, British (a) K. S. Latour-ette	299
Re-Alignment in Asia Minor (a) Jno. E. Merrill	755	.. Recruiting Chinese	91
Recreation and the Country Church (h) S. E. Persons	494	Students' Union in Cairo	806
Recreational Activities in the Church, L. A. Halbert	67	Study Books, Interesting	719
Relief, American Management of	326	SUDAN , Conditions in the	730
— for Orphans, Reducing	719	— Five Against Seven Hundred (b) Mrs. D. S. Oyler	441
Religious Bodies in America, Present Status of (a) Walter Laidlaw	559	— United Mission	575
— Conditions in England (b)	267	Suicides in Japan, Signboard for (a)	368
— Education, School of	409	SUMATRA , A Cannibal's Grandson	565
— Freedom in Europe	814	Summer School of Foreign Missions (b) ..	803
— Work in Miraj Hospital, India (a) W. J. Manless, M.D.	277	Sunday Observance in Japan	327
Rescue of Three Thousand Christians (b) Harry P. Packard	644	— Missionary Interest in the (b)	753
Revelations of City Surveys (a) Merle Higley ..	767	— Statistics	498
Revival in Korea, Causes of (h)	669	Sunday Schools, Coptic	329
Riots in South India	891	— in Near East	412
Rockefeller Gifts	408	— on Foreign Field	576
Roman Catholics, Baptists vs.	250	Sun Yat-sen, Militarists Oppose	809
Rosenwald Fund at Work	276	— Sunday-school Convention in	976
RUSSIA and the Bible	159	Surveys, Social and Religious	408
— Relief for	883	— Some Revelations of City (a) Merle Higley	767
— Religion in Soviet (b)	511	SYRIA , Two Missionary Educators in (a) ..	193
— Religious Currents in (b)	747	Syrian Evangelists for Moslems	240
— Religion in	331		
Russian Girls in Constantinople	814		

— Missionary's Experience (b) George T. Scott	464	— Kaiser's Estate for Mission	241
— Orphanage, Save a	155	— Transfer of Mardin Mission	72
Tagore, School of Rabindranath (a) D. J. Fleming	543	Ukraine Terror, The	649
TAHITI , News from	497	Uyemura, Japanese Christian Leader (a) S. H. Wainright	523
Tai Race of Siam, The (a) J. A. Eakin	363	Vatican and Y. M. C. A.	243
Tax Laws, Missionaries and	68	— Scotland Protests Envoy to	233
Telugu Woman's Society	979	VENEZUELA , A Neglected Neighbor (a) W. E. Browning	937
Temperance in Siam	413	Village People of India, Educating the (a) H. P. Beach	543
— Indian Volstead Law	727	VIRGIN ISLANDS	247
— Vote in Scotland	496	Waldensian Schools	647
Ten Commandments Unknown	566	War, Christians Appeal Against	567
Tennessee's Educational Need	333	Wanted Children of India, The (a) Amy W. Carmichael	929
Thank-Offering Methods, Mrs. E. C. Cronk	797	— in Far East, After the (b)	1
Thank-Offerings, Little Stories of Great	799	World Situation, The Present (b) D. L. Pierson	395
Thanksgiving Suggestions	793	W. Peabody	141, 319, 482, 639, 893, 963
THESSALONICA , Agricultural Institute in	732	Woman's Home Mission Bulletin, Florence E. Quinlan	64, 231, 404, 559, 719, 881
Threshold, At the	556	Women, Better Health for Japanese	725
TIBET , Recent Tour in, Sadhu Sundar Singh (a)	862	Woman's Foreign Mission Bulletin	967
Tibetan Day School	809	— United Conferences of	180
— News	572	Wyburn, John H. (a) Ernest D. Pierson	451
Tibetans, Baptism of	434	YAP , Island of	565
— Pioneering Among the (a) A. L. Shelton	607	Yen, and Gen. Feng, Gov. (b)	845
Tokyo Convention, Aftermath of the (b)	99	Y. M. C. A. in Turkey	489
Tract Society, Chicago	409	— Vatican and	248
Transvaal Mission	77	YUCATAN , Religious Instruction in	331
Truth and Half Truths (b)	268	Y. W. C. A., Independence for Scottish	233
TURKESTAN , Sarts of	490	— Leaving the British	71
Turkish Orthodox Church	729	Zionist Leaders Disagree	736
— Treaty and Missions (a) S. W. Boggs	107	Zulus, Industrial Mission for	77
TURKEY , A Liberating Force in (a) Jas. L. Barton	31		

NEW BOOKS

American Bible Society, The Report	579	Lectures on Systematic Theology. Charles G. Finney	740
America's Stake in the Far East. Chas. H. Fahs	579	Leper Problem in India, The	339
Approaches Toward Church Unity. Smyth and Walker	339	Letters of a Javanese Princess. R. A. Karttini	252
Arabian Prophet, The. Translated from Chinese	817	Medical Missions. W. R. Lambuth	336
Army and Religion	79	Message of Sadhu Sundar Singh. Canon B. H. Streeter	737
Call to Unity, The. Wm. T. Manning	578	Missionary Survey. R. Allen and T. Cochran	336
Case of Korea, The. Henry Chung	738	Mr. Friend o' Man. Jay T. Stocking	82
Castaway in Kavirondo, A. A. M. Elverson	739	My Son. Cora Harris	658
Character Building in Kashmir. C. E. Tynedale-Biscoe	164	Myth of Jewish Menace in World Affairs, The. Lucien Wolf	578
Christian Movement in Japan, Korea and Formosa	934	Natives of Northern Territories of the Gold Coast. A. W. Cardinal	895
Christian Unity	577	Near East, Cross Roads of the World	336
Christianity the Final Religion. S. M. Zwermer	337	Near Side of the Mexican, The Question. Jay S. Stowell	577
Church and Industrial Reconstruction	253	Neighboring Americans. Mary Clark Barnes	500
Church and the Community. R. E. Diffendorfer	337	New Jerusalem, The. G. K. Chesterton	418
City of Rams, The. G. L. Bendelback	653	Pearl's Secret. Mrs. Howard Taylor	509
Dawn of a New Era in Syria, The. Margaret McGilvary	163	Persian Pie. James H. Linton	657
Earnest of the Coming Age. A. B. Simpson	579	Problem of Christian Unity, The. S. Parkes Cadman and others	578
Enlisting for Christ and the Church. H. A. Johnston	337	Protestant Missionary Directory for India	418
Fijian Society. W. Deans	657	Quiet Talks About Life After Death. S. D. Gordon	658
Finding the Way Out. R. R. Moton	252	Reminiscences of Daniel Bliss	251
Friday's Footprints. Margaret Applegarth	739	Rural Evangelism. James E. Wagner	500
From Survey to Service. H. Paul Douglass	738	Russia in the Shadows. H. G. Wells	499
Frontier Folk. L. A. Star	657	Schools with a Message in India. D. J. Fleming	500
God's Living Oracles. A. T. Pierson	578	Shepherd of Aintah. Alice Shepard Riggs	164
Gotama Buddha. Kenneth J. Saunders	499	Six Thousand Country Churches. C. O. Gill and Gifford Pinchot	500
Hainan, The Island of Palms	337	Songs and Tales from the Dark Continent. Natalie Curtis	573
History of the Japanese People. Capt. F. Brinkley	163	Spending of a Thank-Offering, The	339
History of William Taylor Self-Supporting Missions in South America, Goodsil F. Arms	934	Star in the East. A. Edw. N. Harris	419
Home Mission Trails. Jay S. Stowell	336	Thirteen Upnishads. The	894
Home Missions Council Report	493	Through Santo Domingo and Haiti. S. G. Inman	80
Home with the Open Door, The. Mary Schaufler Platt	739	True Church, The. Edited by Hoste and McElheran	577
Immigration and the Future. Frances Keller	817	Under Many Flags. K. S. Cronk and E. Singmaster	738
James Stokes—Pioneer. Edited by F. W. Ober	577	Vision We Forget, The. P. Whitwell Wilson	658
Jesus in the Experience of Men. T. R. Glover	737	Winning the Jews to Christ. Addresses	578
John Smith Moffat. R. U. Moffat	816	Working Girls of China. E. E. Whimster	657
Kanamori's Life Story. By Himself	817	World Friendship. J. Lovell Murray	738
		Yarns of the Near East. Basil Mathews	500

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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR JUNE, 1921

	Page
FRONTISPIECE	DINKA WOMEN OF THE EGYPTIAN SUDAN
EDITORIAL COMMENT	425
AWAKENING IN CZECHO-SLOVAKIA	ADVICE TO INDIAN CHRISTIANS
PORTUGUESE PROHIBITIONS IN EAST AFRICA	COOPERATION IN PORTO RICO
THE INTERCHURCH MOVEMENT DISBANDS	THE NEW WOMAN OF EGYPT
NEGLECTED INDIANS IN CALIFORNIA	BAPTISMS IN BATANG, TIBET
UNREACHED FIELDS OF CENTRAL AFRICA	H. K. W. KUMM 435
<i>Information gathered in a journey into the Sudan and neighboring districts, showing the character of the country and people, and the strategic importance of establishing Christian missions.</i>	
FIVE AGAINST SEVEN HUNDRED	MRS. D. S. OYLER 441
<i>A striking contrast between the influence of seven hundred Moslems and witch doctors in the Sudan and five Christian missionaries.</i>	
NEGLECTED FIELDS IN BRAZIL	H. C. TUCKER 443
<i>The conditions in the interior of Brazil as seen by a representative of the American Bible Society in his journeys far from Protestant mission stations.</i>	
"THE STAR OF HOPE" IN PATERSON	PETER STAM, JR. 449
<i>The story of a unique mission work conducted by a business man in a New Jersey manufacturing town.</i>	
JOHN H. WYBURN, A FRIEND INDEED	BY ERNEST D. PIERSON 451
<i>An appreciative sketch of the remarkable work among the outcast in New York conducted by one who was himself saved from the curse of drink.</i>	
A DOCTOR'S EXPERIENCE IN WEST AFRICA	H. L. WEBER 455
<i>Interesting facts and incidents as told by a physician who heard the call to heal and preach to Africans who are sick in body and soul.</i>	
CAN THE JAPANESE BE CHRISTIANS (II)	GEORGE GLEASON 459
<i>A continuation of the histories of Japanese men and women who have become Christian leaders.</i>	
RELIGIOUS WORK IN ICELAND	J. L. NISBET 465
A NEW ERA IN SOUTHERN METHODIST MISSIONS	R. B. ELEAZER 468
THE EARTHQUAKE AND MISSIONS IN KANSU. . .	S. J. GARLAND AND OTHERS 471
CHRISTIAN CHINESE IN THE FAMINE DISTRICTS	474
WOMEN WHO ARE TRANSFORMING THE ORIENT ..	MRS. H. W. PEABODY 475
BEST METHODS DEPARTMENT	EDITED BY MRS. E. C. CRONK 477
WOMAN'S FOREIGN MISSION BULLETIN ...	EDITED BY MRS. H. W. PEABODY 482
NEWS FROM MANY LANDS	486
THE MISSIONARY LIBRARY	499

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MISSIONARY PERSONALS

MR. W. C. PEARCE, Acting General Secretary of the International Sunday-School Association, has been called to become Associate General Secretary of the World's Sunday-School Association.

* * *

PROF. HARLAN P. BEACH has resigned from the Department of Missions of the Yale Divinity School, and Prof. K. S. Latourette, of Denison University, Ohio, has been appointed his successor. Prof. Beach is to leave in June to visit some of the mission fields in a friend's private yacht.

* * *

REV. JAMES L. BARTON, D.D., Secretary of the American Board of Commissioners for Foreign Missions, will visit China and Japan this summer and attend the annual meeting of the Trustees of Union Medical College, Peking.

* * *

REV. J. L. McLAUGHLIN, Secretary of the American Bible Society in the Philippines for fifteen years, has been added to the Headquarters Staff of the Society in New York, as Assistant Secretary.

* * *

DR. AND MRS. C. STANLEY G. MYLREA, of the Reformed Church Mission in Arabia, are returning to America on furlough. They plan to visit Korea and Japan on the way.

* * *

MR. JAMES M. SPEERS, Chairman of the Laymen's Missionary Movement and Treasurer of the Student Volunteer Movement, expects to leave in July to visit Japan, Korea, China, India and possibly Siam. Mr. and Mrs. Speers will visit their missionary sons in China and India and expect to be gone about one year.

* * *

DR. ROBERT E. SPEER and MR. RUSSELL CARTER, Secretary and Assistant Treasurer of the Presbyterian Board of Foreign Missions, will sail in July for an eight months' visit to Presbyterian stations in the Philippines, India and Persia.

* * *

DR. AND MRS. OTIS CARY, who went out to Japan under the American Board in 1878, have returned to the United States, but are continuing their service for the Japanese by work among Japanese in America.

* * *

REV. AND MRS. DAVID S. SPENCER, of the Methodist Mission in Japan, have returned to Fukuoka. Mr. Spencer has been visiting schools in America in search of foreign mission recruits and has recorded 516 definite promises of volunteers.

* * *

REV. PAUL RADER, the evangelist and President of the Christian and Missionary Alliance, has returned from his tour of the Far East. He has been absent, with Mrs. Rader, for nearly a year.

* * *

PROF. H. AUGUSTINE SMITH, of Boston University, has accepted an invitation from the Japan Sunday-School Association to conduct a nation-wide tour of that country

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* * *

REV. BOHUMIL PROCHAZKA, a Bohemian missionary of Czecho-Slovakia, has been visiting America in an endeavor to create interest in Protestant work in Bohemia. Mr. Prochazka began his work in Brno two years ago with thirty members, and now has over two hundred.

* * *

MR. BERNARD LUCAS, missionary statesman of the London Missionary Society in Bangalore, South India, died in England on February 20th.

* * *

DR. PAUL MONROE, of Teacher's College, New York, is going to the Far East as an educational expert at the invitation of the Chinese Government. Dr. Monroe is President of the Board of Trustees of Shantung Christian University.

* * *

DR. TOM JAYS, formerly a missionary of the C. M. S. in West Africa, has been appointed to succeed Dr. L. E. Wigram as Principal of Livingstone College, London. As Traveling Secretary of the Student Volunteer Missionary Union, Dr. Jays has visited the chief universities of the United States and Great Britain.

* * *

REV. F. H. DIVINE has resigned from the secretaryship of the Baptist Home Mission Society, and has established "The Big Brother Financial Agency," with the aim of stimulating churches to sacrificial giving toward much needed equipment.



DINKA WOMEN OF THE EASTERN SUDAN

THE MISSIONARY REVIEW *of the* WORLD

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RELIGIOUS AWAKENING IN CZECHO-SLOVAKIA

APPARENTLY a new day has dawned in Czecho-Slovakia, not only in civil liberty but in moral and religious life. Free democracy has replaced oppressive autocracy in Church and State, there are signs of an intellectual renaissance, and in ancient Bohemia and Moravia the Protestant teachings of the past have prepared the way for the larger reception of evangelical Christian truth.

Dr. Sherwood Eddy reported after his visit last year that to many of the students the very words "religion," "church," "Christianity," and even "Christ" had so long been connected with crime, tyranny, inquisition, and oppression that they had become anathema. The students were mostly atheists, free-thinkers, agnostics, materialists. "But now, with splendid enthusiasm in their new discovery of Bible study, the prejudice of years is breaking down."

Recently these students seem to have adopted a new basis and a Christian Student Movement is firmly established. The great movement under way in the Catholic Church away from Rome led 200,000 in five months to join the movement. The whole nation is in a state of transition. They have adopted for their services the national language; they stand for a married priesthood, an open Bible, and the whole position maintained by Huss at the beginning of the Reformation five centuries ago. . . . Thus in free Bohemia a nation is being born in a day.

The organization of the Reforming Catholics in Czecho-Slovakia, therefore, into the "Cirkev Ceskoslovenska" (Czecho-Slovak Church), is being carried on in such a manner as to excite admiration. For many years the better educated of the priests and the intelligent class of the people have not only been expecting but planning the reformation of the Catholic Church from within.

For many years, the determination of these people, upon regaining their national political freedom, the dream for three hundred years, has involved their national religious freedom. At first it was hoped by the reformers that the Church of Rome would allow the distinctive features characteristic of their historic faith, and so a commission was sent to Rome a year ago to request these concessions. Their request, however, was met with a decisive refusal. And so last year the Reformed Church was organized in the city of Prague. A central committee of administration was appointed, and a consistory elected.

A great religious re-awakening followed and the leaders found that it was all that they could do to carry the movement of the people into organization. From one village to the next the word spread, and most of the people came into the quickly growing Church. It is estimated that, if there were clergy to serve, 1,000,000 souls would be enrolled, and, if there were livings assured for them, 500 priests would renounce the Roman obedience, and among them nearly all of the younger priests. But it is difficult for a priest to find the secular occupation which is necessary for his living. Some of the clergy today in the new national Church, while they work Sundays and all evenings, find employment as post-office clerks, secretaries in government offices, and one is a clerk in a drug store. Each priest as he leaves Rome is promptly "excommunicated," and the frequent published lists of excommunications are advertisements for the away-from-Rome movement.

In various parts of Bohemia there are unusual openings. In one place an entire congregation left the Roman Catholic Church, and the building was offered to any Protestant body prepared to establish and maintain services.

In Slovakia there is a different and difficult situation. All of the churches suffered losses of members during the war, and as nearly all the Protestant pastors were forced into the military service the work suffered much. There is great need for help from evangelical Christian Churches.

PORTUGUESE PROHIBITIONS IN EAST AFRICA

IN OUR April number we referred at length to the Portuguese official limitations put upon Protestant missionary work in East Africa. Recent pronouncements prohibit touring in evangelistic work, require teachers in mission schools to pass examinations before the Government school boards, and make it necessary to submit all books intended for use in mission schools to pass the censorship of the school board. The regulations also stipulate that Portuguese must be the language used in schools, that Portuguese history must be taught, and that even the reading of the Bible "in the house of

religion" must be in Portuguese. The Governor states that the teachers "ought to be Portuguese."

These regulations might not be considered unjust if they permitted teaching and preaching in the native language, and if they did not open the way to unfriendly discrimination against Protestant Christian teachers and preachers. The American Board missionaries have been conducting church services at Gogoyo for over two years, having received verbal permission from the *commandante*. When formal application was made for a church license with the provision that only Portuguese and the native language would be used, permission was refused unless Bible reading and preaching are in the Portuguese language.

The question is in the hands of the Committee of Reference and Counsel of the Foreign Missions Conference, which plans to take the matter up with the Portuguese officials.

THE INTERCHURCH MOVEMENT DISBANDS

THE General Committee of the Interchurch World Movement held its final meeting, at 25 Madison Avenue, on April 8th, when about fifty persons were in attendance, representing cooperating denominations. A special committee of business men reported through James M. Speers and Raymond B. Fosdick, on the winding up of the business affairs of the Movement. The Committee on Reorganization reported through Bishop Thomas Nicholson of Chicago, its chairman, on the best methods of conserving the values of the Movement. All further responsibilities were committed to the Executive Committee, and a Consultative Committee was appointed to serve as a point of contact between the cooperative agencies of the Protestant denominations.

The Business Men's Committee reported that the remaining obligations of the Movement could be fully met out of existing assets, providing outstanding pledges and underwritings are fully paid, but the date of the final liquidation of the Interchurch World Movement cannot now be foreseen. The present Business Men's Committee was therefore discharged and the final winding up of the legal affairs of the Interchurch was placed in the hands of a committee of three consisting of James M. Speers, Raymond B. Fosdick and Trevor Arnett, who are responsible to the Executive Committee.

Since the Protestant churches in America possess seven or more organized agencies dealing with cooperative work, it was recommended that these agencies be so developed and correlated as to enable them to provide adequately for the cooperative responsibilities contemplated in the Interchurch World Movement, and that they cultivate relations of affiliation through the Federal Council of Churches.

A Committee of Consultation was suggested to be composed of

three representatives from each of the following agencies: the Foreign Missions Conference, the Home Missions Council, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the Federal Council of the Churches of Christ in America, the Reorganization Committee of the Interchurch World Movement, and of the Executive Committee of the Interchurch World Movement.

The General Committee earnestly advised the correlation of the Forward Movements and general promotional activities of the various denominations, and urged the Committee of Consultation to co-operate in every way possible.

The Executive Committee of the Interchurch World Movement was charged with the responsibility of conserving the survey material and of consigning such portions as may seem wise to the Foreign Missions Conference, the Home Missions Council, the Women's Organizations, the Council of Church Boards of Education, and the other organizations which they may approve in order that they may conserve the value of these surveys, complete them and keep them up to date.

The Interchurch World Movement, as an organization, is to be legally terminated as soon as the assets can be collected and the internal and external obligations, both legal and moral, can be discharged.

NEGLECTED INDIANS IN CALIFORNIA

BECAUSE of the failure of the United States Government to ratify treaties, many Indians in California were left without any land rights that the white men would respect. It is believed that in 1850 there were approximately 200,000 Indians in Northern California, and that as a result of ruthlessness, famine and disease about 180,000 of them perished within fifty years. Some of these Indians were later provided with land, but today the number of "non-reservation" Indians in California is 14,500. Of these only 3,633 have been reached with any Christian influences whatever. There are twenty-five counties in which there is no work done for the Indians, and fifteen where there is only partial work.

These non-reservation Indians are scattered over forty counties in California. They can be divided into three groups: About 3,500 have taken allotments on the public domain, as homesteaders. Some 4,000 are living on small tracts of land purchased for them (in recent years) by the Government, and about 6,500 are without land and are living in rude shacks, as squatters on the corners or rock piles of the various ranches, or any spot where they can locate until told to "move on."

Among the first class, there is an upward tendency in the matter

of improved housing conditions; and there is some improvement among the second class. The third class, however, make little or no progress toward permanent home building.

There seems to be a growing sentiment on the part of the county officials in the welfare of these scattered bands of Indians. Where there has been a combination of social welfare and missionary work, there has been a great improvement in conditions. In several counties, where the Indian population was regarded as a drunken, degraded and worthless set, a menace to the communities, as a result of this "Lend a Hand" movement, these same people are now sober, industrious, thrifty and well-behaved, transformed from a liability to an asset; and the demand for their labor is greater than the supply. In most counties of California, Indian children are now admitted to the public schools.

There are also about three thousand non-reservation Indians in Nevada, and probably not more than ten per cent. of that number is reached by Christian influence.

"As the Indian, more and more, becomes an economic factor in meeting the demand for labor on the ranches, the railroad and the other industries," says Mr. M. K. Sniffin, "the prejudice now existing is bound to be lessened. If these 3,000 non-reservation Indians could be brought under the influence of strong Christian men and women and given an opportunity to develop materially and spiritually, the Indian problem in Nevada would soon be solved."

AN INDIAN'S ADVICE TO INDIAN CHRISTIANS

IN THE midst of all the unrest in India it is encouraging to read the address given by Dewan Bahadur W. L. Venkataramiah, President of the All-India Conference of Indian Christians, at their recent meeting in Calcutta. This conference is representative of the various Indian Christian communities and is of growing importance in shaping the thought and life of India. Every year an increasing number of Indian Christians are being sent to the national congress and assemblies, and so have a voice in the national affairs.

Mr. Venkataramiah gave this wholesome advice to his fellow Christians as to how they should act in these momentous days:

"We as a community have much to do setting our own house in order. The large accessions from the depressed and out-caste classes imply serious responsibilities. Most of the new converts are illiterate and ignorant; many are deeply tainted, by heredity and environment. Their inclusion in our community must necessarily lower the standard of efficiency and character, unless we make a determined and organized effort to educate and elevate them, and reclaim them from criminal tendencies and aptitudes.

"In South India and other parts of the country there is a distinct mass movement in several areas, a movement of families and village communities into the Church. They naturally need teachers, catechists and pastors for their nurture and up-building. The rank and file of our community are poor and cannot afford to give their sons and daughters the benefits of high school or college training.

"Now what do we propose to do? Shall we leave all this important work to the missionary? Should we not rather make a real effort to do the work that our missionary friends are doing? The National Missionary Society is a splendid example of what we can do. But we want such organizations multiplied a hundredfold. We want young men and women to emulate the example of Gokhale and Paranjpye in the Ferguson College, to serve in schools and churches and Christian settlements on a bare living wage, counting all else as of no account. We want teaching brotherhoods, such as some of our young men are seeking to form in Madras in connection with a Residential School soon to be started. We want men and women full of the spirit of Sadhu Sundar Singh, Pandita Ramabai, Bishop Azariah, Kalicharan Banurji, Nehemiah Goreh, Babu Padmanji, Chandra Lila and N. V. Tilak. What these have done others can do, and greater things too, if only, like them, they go to the Fountain of power and wisdom.

"Everything depends on whether our community is to be Christian in name only or in very deed; whether we seek great things for ourselves or are content to follow in the footsteps of our Master, and tread the way of the Cross, rejoicing in obscurity, contempt and even obloquy, so long as we are faithful in our stewardship. For my part, I believe we have a great future before us if only we are steadfastly loyal to our ideals."

Let other Christians take this stand rather than join in political agitation and the day of true pardon and righteousness will dawn in India.

COOPERATION IN PORTO RICO

PORTO RICO exemplifies, probably as well as any country in the world, the advantages of the cooperation of Protestant bodies in Christian work.

With the exception of large cities, such as San Juan and Ponce, which are open territory for any denomination to enter, the Island is under the principles and agreements of comity, in accordance with which large areas and single places are assigned for care to a single denomination, thus preventing strife and competition and the waste of missionary money through the needless duplication of plant and effort. Speaking generally, the Congregationalists are responsible for the eastern end of the Island and the Presbyterians for the western end; the Methodists have a central position extending from the

southwest to the northwest; the Baptists are central and north, the Christians are on the south from Ponce eastward, while the United Brethren are on the south from Ponce westward; the Disciples and Lutherans have fields on the north, the former extending from Bayamon southward, and the latter from Bayamon northward, including Catano, while the Christian and Missionary Alliance cultivates a strip of territory on the north westward from Bayamon.

This spirit of cooperation has resulted in the creation of "The Evangelical Seminary of Porto Rico" at Rio Piedras, about seven miles out of San Juan, an institution which is supported by the cooperating denominations through the allocation of members of the teaching staff and the sharing of common expenses. At present the Dean of the seminary is a Presbyterian, one professor is a Baptist and another is a Methodist. The number of students is now twenty. This one seminary takes the place of several lesser, inadequately equipped schools, which the denominations were trying to maintain, one for each denomination. Students have access to the classes of the University of Porto Rico, the campus of which is across the street from the seminary.

A conspicuous achievement by the cooperating denominations is the establishment and maintenance of a common Protestant religious weekly paper which has a circulation larger than any single paper or periodical, daily or weekly, published in the Island, with the exception of one illustrated weekly paper, which slightly exceeds it. This paper is published in Ponce.

The separate denominations have also separate pieces of work which, largely because of the spirit of cooperation, bear a peculiarly effective testimony throughout the Island and aid the work of all denominations. The Union Church at San Juan, housed in a substantial structure, represents both Methodists and Presbyterians, with members also from other denominations. It is self-sustaining, paying its pastor a salary which compares favorably with the salaries paid in metropolitan pastorates. It contributed last year a thousand dollars equally divided, to the benevolences of the two denominations which it represents.

The Presbyterian Hospital in San Juan is the best hospital on the Island. It can accommodate seventy patients and has treated in a single year more than thirty-eight thousand patients, who throng its clinics. The Ryder Memorial Hospital at Humacao, maintained by the Congregationalists, is beginning a similar work in the eastern end of the Island. The conviction was voiced in more than one place that hospitals should be multiplied in connection with missionary service.

The Robinson Home for Girls in San Juan, maintained by the Methodists, affords admirable influences and training for about fifty girls. At San German the Presbyterians are planning a great Poly-

technic Institution, at which after a beginning eight years ago already two hundred young people are gathered, a number which could be greatly increased, if there were room for more. Students are learning to build in wood, stone and mortar, and how to acquire technical trades.

Not all the problems of the church in Porto Rico have been solved. Some of these are: 1. How shall the Church help to develop a substantial, industrial middle class, without which a democracy can scarcely exist? Some Christian laymen might discover the opportunities in Porto Rico.

A commendable beginning in native church independence and self-support has been made. The rate of progress in this direction depends upon the development of a native leadership, both lay and clerical. It would be unfortunate to have the native church of Porto Rico inherit the sectarian differences, or even the sectarian nomenclature and terminology derived from other lands and other centuries.

The social conditions of the Island are improving. Out of some of the humblest homes in the rural districts issue women, particularly the younger ones, neatly and prettily dressed in what we would call American clothes, and young men are met in country roads, as well as in the city streets, who are clad in neat suits, who wear straw hats and clean shirts and collars.

Schools now appear almost everywhere, from the large substantial structures of the cities, to the smaller, less expensive buildings in the villages and on the hillsides, all under the American flag. They are attended by hosts of well dressed, attractive, bright appearing children. Only about one-third of the children of school age are attending school, but the failure of the two-thirds to attend seems to be due to lack of accommodations rather than to lack of willingness.

The Gospel of Jesus Christ is the great need of Porto Rico, and must fit into the minds and souls of Porto Ricans so as to govern and transform their lives.

THE NEW WOMAN OF EGYPT

IN THE Near East as well as in Asia the women are awaking to a new sense of their responsibility and their opportunities. Moslem women of the harems of Cairo have gone out to harangue crowds in the streets in the interests of nationalism. It is difficult to estimate the results of a movement like this in Egypt, where 5,266,000 women out of 6,349,000 are illiterate. The masses of these women live in villages where there are no educational opportunities for them, but the 115,257 Egyptian women who can read and write are demanding recognition.

Mrs. T. J. Finney of the United Presbyterian Mission in Egypt writes in the "Woman's Missionary Magazine":

"While in all Egypt less than two per cent of the women can read and write, in Cairo a little over eleven per cent are educated to a more or less degree. Many women of the better classes, even though they cannot read, take an intelligent interest in the events of the times. Even with these, it is only with a small proportion of the women of Egypt we are left to deal; but these are in the capital, Alexandria, and the larger cities, and it is from these cities the country is influenced and governed.

"In Egypt with the birth of patriotism new national aspirations have opened up wonderful new thought. There has come the knowledge that there is a great world outside of Egypt, and with this knowledge, a desire to compete with this world, and to become a nation among nations. The most wonderful thing about it all is that a degree of religious tolerance, in a new sense has been brought about. If national recognition is to be deserved, then racial and religious bitterness between the component parts of that nation must go. The people must be educated and many reforms instituted. Thus it has come about that the new national sense has broken down barriers of race and religious prejudice that have existed for centuries between Moslems and Christians (Copts).

"Into all this new development, the women of Egypt have entered with great enthusiasm. In Cairo a large number of Coptic and Moslem ladies of the highest class are meeting to study together the betterment of social conditions and the general enlightenment of the people. They are laying great stress on the value of enlightened womanhood in the reconstruction of the nation. Women's clubs have been formed in the cities and the larger towns, whose aim is the uplift of the women and girls of the country. One such club in Cairo, called "The New Woman," has a large membership of Coptic and Mohammedan women. At a bazaar, held by it recently, twenty thousand dollars was realized for a free school for girls of both religions.

These clubs and their activities have been organized and managed altogether by the women themselves, without any outside help. Many of these high-class Moslem women possess, or have accepted Bibles and are eager to learn what is in them. One such woman a short while ago, on being told that much of the Koran had been taken from Christianity and that, in order to understand it, she ought to read the Bible, earnestly begged for a Bible class so that she and the women of her standing might be taught.

Not many years ago the educated Moslem was shocked at the idea of his daughter's needing an education. Now he wishes pathetically that his wife were educated so that she might take her place beside him.



TIBETANS BEING BAPTIZED AS CHRISTIANS AT BATANG BY LEE GWAY GWAN

ON SUNDAY, August 10th, an impressive baptismal service took place at Batang, Tibet, when thirty-one persons were baptized, including the two daughters of Dr. A. L. Shelton. Five were full-blooded Tibetans, seventeen were Chinese and others were of mixed descent.

One Chinese of the number had formerly made his living by fortune telling, a thing in which most of the people of Batang put great faith. He confessed that he had known this was false when he practiced it, but that he had done it merely to make money. Then he took his fortune-telling book and tore it to pieces before the crowd, saying, "You are foolish if you believe this, for I don't believe in it myself."

Another was the wife of the evangelist, Lee Gway Gwan, who baptized all the group. This man had been taken into Dr. Shelton's home, almost a beggar, years ago, and has developed into an excellent preacher to his own people. He exerts a wide and helpful influence in Batang. On this occasion he addressed the new Christians as soldiers of Christ, reminding them that they must be prepared for warfare with Satan and his hosts; and exhorting them to pray, not only for themselves and for one another but most of all for those who persecute them.

The day of the service was also an important day with the local priests, a day when their idol was brought out and all must hasten to worship it, or be in trouble with the priests. When about half way through the baptismal service the gong sounded, but not a person left to attend the idol service.



NORTH AFRICA—THE SUDAN

Unreached Fields of Central Africa

H. K. W. KUMM, PH.D., SUMMIT, N. J.

General Secretary of the American Branch of the Sudan United Mission

THE backbone of the continent of Africa is the watershed between the Nile, the Congo and the Shari—a watershed that until recently no white man had ever crossed. Five hundred miles to the north are the borders of the Sahara; five hundred miles to the east is the greatest swamp in the world, the Sud region of the Upper Nile; five hundred miles to the south lies the mighty sweep of the Horseshoe Bend of the Congo; and five hundred miles to the west the Shari Valley.

Here in the heart of the unexplored in Africa is the frontier line between Mohammedanism and Paganism—the line that stretches from the Senegal to Abyssinia. It is the largest unoccupied mission field in the world. The nearest mission station to the east is six hundred miles away; the nearest to the south lies beyond five hundred miles of virgin forest on the Congo; and the nearest to the north (beyond Darfur and Wadai and beyond the Sahara) is Tripoli on the Mediterranean, two thousand miles away. The region is geographically known as the Central African Ironstone Plateau, one of the strategic centers for Christian work among non-Christian peoples.

The topography of this important region of Central Africa affects its healthfulness and accessibility. The plateau-lands of the interior, with the Mediterranean coast and South Africa, are the healthiest parts of the continent. White men have occupied British East Africa because it is seven thousand feet above sea-level. In Northern Nigeria, the Bukuru Plateau—the western extremity of the Central African Ironstone Plateau—is five thousand feet above sea-level. On it are found four of the twenty-five stations of the Sudan United Mission and of the Church Missionary Society. South of Lake Chad lie Mount Atlantik and the hills and dales of Adamawa, and south of Wadai extends the great Central African watershed. Between this watershed and Adamawa the lands of the Shari are low-

lying, and to the east of the watershed, between it and Abyssinia, are the swamps of the Upper Nile, but a large part of this region is high and healthful. It is bordered on the north by the Sahara. Sokoto, Kanem, Wadai, Darfur and Kordofan have a delightful climate for six months of the year, being swept by the winter breezes of the desert. Although there is a certain amount of malaria and sleeping sickness in the river valleys, the plateau is free from these maladies.

The accessibility of an inland country, unless roads and railways have been constructed, depends upon navigable rivers, three of which traverse this



THE SUDAN COMPARED WITH EUROPE

country—the Niger, the Shari and the Nile. The Niger system, including the Benue, is navigable by river steamers for a thousand miles for six months of the year, the Shari for six hundred miles, and the Nile from Uganda to Berber and the Nubian Desert. You can travel today by rail and river from the west coast to Timbuctu. An up-to-date train will carry you inexpensively from Lagos to Kano in Northern Nigeria. When the Cape to Cairo Railway has been completed, the stupendous scheme of Cecil Rhodes will be an accomplished fact.

The population of the Sudan belongs to two branches of the human family—the Hamitic and the Sudanese—the former including the Nubians, Bishareen and Hadendowa in the east, and the Fulanis in the west. These tribes were called Hamitic by Professor Lepsius,



TWO MOHAMMEDAN MISSIONARIES AMONG THE DINKAS OF THE SUDAN

the famous Egyptologist, to distinguish them from the Semitic peoples and the Bantus. They are lighter in color than the Negroes—some of them copper-colored and some of them almost white. Their lips are thin, their noses frequently aquiline, and they are usually tall and slender. Their women sometimes approach the beautiful Grecian type. Their languages are not related to the Berber tongues or to Amharic (Abyssinia). The Hamitic peoples—some of whom may have been Christian in the early centuries—are now all Mohammedan. They are the ruling peoples in the Central African sultanates. Massena is as large as Pennsylvania, Gando as Wisconsin, Bornu is larger than New York, Bagirmi a little smaller than Ohio; Wadai is the size of Montana; Darfur equals the combined areas of Colorado, Kansas and Oklahoma. In none of these states is there a Christian missionary. "It is as if the United States had one missionary in Maine, one in Texas, and not a ray of light between," says Professor Naylor in his "Daybreak in the Dark Continent."

South of these sultanates, with their Hamitic and Negro peoples, we find a conglomerate of pagan tribes speaking Sudanese languages, inhabiting the mountains and swamps that stretch like a chain across the continent. In many cases they have fortified their mountain fastnesses. They are brave and liberty-loving, and have maintained their independence and their fetish worship with poisoned spears and arrows in a war of five hundred years against the onslaught of the Mohammedan armies from the north.

When these tribes become Mohammedan they will be Moslem missionaries for the rest of Africa. One tribe which has already embraced Islam, has sent its representatives, as Moslem traders and propagandists to the Guinea Coast. If the strong, virile tribes of the Central African Plateau are won over to Islam the weaker forest and coast people will follow.

It is almost impossible to estimate the religious influence of the great Central African sultanates—restrained for centuries by natural barriers, mountains, swamps and dense forests, but now surmounted by highroads of trade and traffic—upon the pagan tribes of Central Africa.

Mohammedanism is anti-Christian and anti-progressive in its essence, and lands where Islam has been permitted to hold sway undisturbed for centuries show the utter failure of this religion to produce a high and stable type of civilization.

Africans may accept the Mohammedan faith more easily than they accept Christianity for the reason that Islam makes compromises, permits polygamy and other evils. But given a fair field and no political influence in favor of Islam, the Christian missionary need not fear the Moslem religious emissary. In Uganda where Mohammedan traders and teachers preceded the Christian missionary Christianity is today paramount. The Christian religion—the religion of

love—is the most natural religion for the child, and for the child-races.

On entering the Anglo-Egyptian Sudan from the west, on a journey across Africa in 1909, the Bongo chief explained that since the British occupation they had been compelled to permit Moslem traders to travel freely through their country. These traders were degrading their women; and the young boys of the tribe were learning the faith of Mahomet. The chief of the Kreish—a pagan only a few years before—had been on a pilgrimage to Mecca. The Bongo



SOME MOHAMMEDAN CONVERTS IN THE SUDAN

chief asked for a Christian teacher; and the Kreish chief would still be prepared to welcome a white instructor.

The following are the most important tribes in the Sudan still without a Christian missionary:

ANGLO-EGYPTIAN SUDAN

1. The Kreish
2. The Banda
3. The Beir
4. The Bongo
5. The Shuli
6. The Bari
7. The Makraka
8. The Bolanda (on Jur River)
9. The Ngolgolawa (at Kossenga)
10. The Golo
11. The Shatt (Close to Tshaktshak)
12. The Mandala (North of Kossenga)
13. The Jur
14. The Berta (Three sub-divisions on Abyssinian frontier)

CENTRAL SUDAN

In Bornu Province

15. The Bedde
16. The Kerri-Kerri

- 17. The Bolawa
- 18. The Barbur
- 19. The Burra-Nyung
- 20. The Marghi
- 21. The Camerghu
- 22. The Buduma

In Muri Province

- 23. The Gorkawa
- 24. The Ankoi
- 25. The Gazum
- 26. The Montoil

In Bauchi Province

- 27. The Burrumawa
- 28. The Jarawa

In Kano Province

- 29. The Maguzawa

In Yola Province

- 30. The Mumie

- 31. The Ekka
- 32. The M'bula

In Adamawa

- 33. The Kotoko
- 34. The Musgun
- 35. The Lam
- 36. The Rei Buba
- 37. The M'bum

In the Shari Basin

- 38. The Ailim
- 39. The Sara
- 40. The M'bai
- 41. The Dai
- 42. The M'bala
- 43. The Laka
- 44. The Baya
- 45. The Mandjia
- 46. The N'Duka
- 47. The N'gao

The following language of these tribes should be reduced to writing:

- | | |
|----------------|-----------------|
| a. The Banda | e. The M'bum |
| b. The Kreish | f. The Musgun |
| c. The Sara | g. The Rei Buba |
| d. The Mandjia | |

It is most important to stem the tide of Islam in Africa. A chain of Christian mission stations across the continent will only be a front line trench. It is a case of emergency, and unless the Church awakes and undertakes the task she will be defeated in Africa.

What are Christians in America doing to meet this serious situation? This is not some isolated, negligible district; these are not some far-off, unimportant tribes, but a vast region of nations that will make or mar the future of Africa. With the exception of two stations of the United Presbyterian Church in the Egyptian Sudan, and a few of the smaller denominations that have lately joined in the work of the Sudan United Mission, not one of the great denominational societies of America holds a single post on this border-line of Islam. "There is no greater opportunity for noble missionary service and superb Christian heroism today than the contest for the religious conquest of pagan Africa."

It is time that missionary societies began to grapple with the problem of the future of Central Africa. Ethiopia is stretching out her hands to God—the tribes are asking for teachers; Christ is stretching out His hands to Ethiopia. We may link those outstretched hands of the dusky children of the Dark Continent with the outstretched hands of the Christ.

In the Sudan—Five Against Seven Hundred*

BY MRS. D. S. OYLER, DOLEIB HILL, EGYPTIAN SUDAN

Missionary of the United Presbyterian Church

THE Dinka in the Egyptian Sudan is semi-nomadic, so that work among them is exceedingly difficult. For five or six months of the year they live near the river, to provide a grazing place for their cattle, and then when the rains come on, all the villages are deserted for the people go inland to plant their fields of kaffir corn. Such conditions necessitate a change of location every year. Three young missionaries located at Melut, which appeared more of a center than any other place.



THE AUSTRALIAN MISSION DISPENSARY, MELUT, EGYPTIAN SUDAN

Dr. Trudinger has many Arab patients from the village of Melut and the majority of his patients are Dinkas. He has had unusual success in surgical cases even though they are performed under difficult conditions. One strong, well-built young fellow from a distant village, who was suffering from a large goitre, told the doctor that he did not mind the pain, but he wanted it to be removed because all the girls refused to marry him. The doctor was without proper equipment so that the operation had to be performed in the open, but

*The Australian branch of the Sudan United Mission began its work about seven years ago, at Melut, in the Upper Nile Province of the Sudan. The original workers consisted of three young men, one of whom was a doctor, and their thought was to use Melut as a base, and work among the inland Dinkas.

it proved successful, and subsequently the young man was able to find a girl who would marry him.

The Sudan presents a great opportunity for medical work. In its fourteen great provinces there are only four missionary doctors at the present time, two of whom have charge of a hospital in Omdurman, under the Church Missionary Society. During the past months a new doctor has arrived, and he will be located near the Uganda border. Dr. Trudinger is the only doctor working among the pagan tribes in the southern Sudan, who has had any practical experience among natives.

On the other hand it is doubtful if there is a village in the southern Sudan that does not have a witch doctor. Each of them is opposed to mission work for the same reason that the sorcerers opposed the Apostle Paul in his work.

In the Upper Nile province, in which Melut is located, Dr. Trudinger is the only representative of the Australian Mission. In the same province, the American Mission (United Presbyterian) has four workers, three ministers, and one industrial missionary. These are working among the Shullas and Nuers. In this district there are seven hundred licensed traders, each a missionary for Mohammedanism. In this territory as large as the state of Iowa are seven hundred Mohammedan missionaries, as against five missionaries of Christ. With God's blessing on the five workers they may become as powerful as Gideon's band in opposing the Midianites.

SOME RESULTS OF MISSIONS IN AFRICA

When an African becomes a Christian he wants to be decent and wants to have his wife and children properly housed, clothed, fed and educated.

The missionary establishes Christian homes, schools, churches and industries. These affect the commercial and political relations and aspirations of the African, as well as his religious life.

If business men should pay all the cost of missions in Africa, the investment would be worth the cost even from a financial point of view.

Medical missions are among the greatest needs and the greatest forces for the uplift of Africa. Sleeping sickness alone has destroyed 65 per cent of the people in some districts.

There are only twenty-six Protestant medical missionaries for 80,000,000 Moslems and pagans in Africa. Medical missionaries are called "Makers-of-people-glad."

Africa needs teachers—280,000 are required to supply one for every fifty children in Central Africa alone.

There is in Africa only one missionary on the average to every 133,000 people.

Neglected Fields in Brazil

BY H. C. TUCKER

Agent of the American Bible Society, Author of "The Bible in Brazil"

THE *Evangelical Christendom*, London, says in an editorial on "The Spiritual State of South America":

"Bishop Every, who has for many years been Anglican Bishop in South America, says, 'There is unfortunately no question as to the debased moral atmosphere of Latin American lands, and it is impossible not to hold the Church largely responsible. There is no Christian or partially Christian public opinion. Integrity and clean living are not expected. Honor and truth are exceptional. There is a general lax attitude of tolerance to vice. . . . Among the mass of educated men faith is dead. Religion is a matter of custom, not conviction.' There is much more of the same sad summarizing in the Bishop's words, which constitute a call to missionary effort that cannot be ignored. Yet the Bishop, while lamenting that the Anglican Church in England cannot emulate the action of the American Church in Brazil, dwells on the peculiar difficulties of evangelizing the nominal Roman Catholic population, which is the material close at hand."

Lord Bryce has recently said, "South America, which has hitherto, except at rare intervals, stood outside, has now begun to affect the commercial and financial movements of the world. She may before long begin to affect its movements in other ways also, and however little we can predict the part her peoples will play, it must henceforth be one of growing significance for the Old World as well as for the New."

The speedy evangelization and Christian up-building of the peoples of South America must be the determining factor of the nature and extent of the influence this continent is to exercise in the future history of the world.

Of great importance are the Neglected Fields of Brazil. Let us in the first place try to define these fields. First, there are the numerous unreached tribes of wild Indians scattered over a vast territory in the interior of Brazil; then there is a large population living in country settlements and villages remote from railroads and the influences of modern progress; and there are still certain classes of individuals in the large cities, the centers of education and industry, to whom no adequate presentation of the Gospel message has yet been made.

Let us briefly consider these fields in the order indicated. So far as territory and certain problems of a more material nature are

concerned the field of the wild Indians in Brazil is the largest and most difficult to be occupied and cultivated.

In the year 1889, I made my first journey of more than a thousand miles up the Amazon River and had occasion to go short distances up a few of its numerous tributaries. I wrote at that time in my diary, "One of the chief sections of the country inhabited by the wild Indians is the great interior highlands and the valleys of the Amazon and its tributaries. Much of this territory has never been explored, and no one knows how many souls there are waiting yet to be Christianized and civilized. Persons who have been among some of the tribes and over parts of the country, estimate them at from four hundred thousand to two millions. Judging from the extent of the territory and some facts given recently by German explorers, a reasonable estimate of the number of Indians through all Brazil would be nearly a million and a half. These explorers reported the discovery of seven new tribes of peaceable and industrious Indians in the hitherto unexplored valley of Xingu River. If all the unknown regions were carefully explored it might be revealed that we have even more than a million of dusky relatives in these wilds who have never yet seen the light or felt the influences of Christianity and modern civilization.

"The greater part of these people know nothing of the true God and His Son Jesus Christ as revealed in the Holy Scriptures. They never use the word Father in connection with their deities, but always Mother,—Mother of the living, Mother of vegetable life, Mother of reproduction,—and thus the Mariolatry of Rome, Mother of God, found an easy introduction. They seem to have no conception of Satan. There are evidences that they believe in immortality. When a corpse is buried they deposit pots containing food; also the firearms of the dead that he may provide himself with game. In the valley of the Amazon some tribes bury their dead in their huts, in the hope that they may be visited while they are asleep by the spirits of those who loved them. These facts and others go to prove that they have some faint ideas of a future life, but one far from the Christian's hope of a blessed immortality. I was told that many of those who had been taught to work were bought and sold by the rubber gatherers and others just as African slaves used to be. One man said to me that he had seven Indian boys employed on a small boat on a trip up one of the rivers and was offered about \$150 apiece for them."

I have had occasion to return to the Amazon twice since that time; and further investigations and observations have impressed me with the wide and needy fields for missionary endeavor and enterprise far up the numerous tributaries of this great river system reaching into the heart of Brazil. The Republics of Bolivia and Peru await the Christian Church.

A personal friend of mine in Brazilian government service recently spent some time in surveying and locating an agricultural and industrial project far up the waters of the Rio Branco; he was deeply impressed with the conditions and needs of the Indians in that section and told me that he was convinced that there is great opportunity for an industrial Christian Mission among those red men of the forest.

The marvelous achievement of American engineering and sanitary skill in building the Madeira-Marmore Railroad through the swamps and around the falls, a distance of 220 miles to the borders of Bolivia, commands the admiration of all. I know from personal observation and acquaintance with some of the engineers, constructors and doctors of that great enterprise that their kindness to the Indians has made a profound impression and won confidence. This of itself is an asset for the Christian missionaries who may seek to establish work among these men, and lead them on into the knowledge and enjoyment of the love of Christ.

The Roosevelt-Rondon Expedition across the wilds of Brazil in 1914 awakened interest concerning some of the tribes that inhabit that almost unexplored region. Colonel Rondon, who has accomplished a remarkable piece of work in locating a government telegraph line from Matto Grosso on the La Plata side to the Madeira in the Amazon valley, has for a number of years been taking a growing interest in the Indians of the unexplored interior. In the year 1909 he obtained the first definite information concerning a tribe known as the Arikemes. For two years efforts were made to establish relations with them, and in 1911 the rubber gatherers were able to have friendly intercourse with this Arikeme tribe. A report given by Colonel Rondon indicates that these Indians have shown remarkable capacity and readiness to learn the ways of civilized man. Unfortunately the methods used by some who sought intercourse with them have been disastrous and degrading. Colonel Rondon was horrified with the situation when he went into the territory of the Arikemes in 1913 and at once set to work to counteract and remove the evils. Colonel Rondon succeeded in locating eleven different tribes, and by showing kindness and love for them has been able to start work of an industrial and civilizing nature.

I have been in sections inhabited by the Indians in Bahia and Minas Geraes, Espirito Santo, Parana and Santa Catharina, and have learned something of the efforts that the government has made from time to time for civilizing and uplifting these Aborigines; my observations however lead me to the conclusion that in the absence of the evangelical Christian motive and basis very little of permanent value and blessing is accomplished.

The second neglected field of Brazil of which I know is an extensive region of country, between the forests inhabited by the wild

Indians and the narrow section of the Republic bordering the sea-coast and served by railroads extending a short distance inland. The population of several millions in this field is composed chiefly of descendants of the Portuguese and domesticated Indians with a considerable mixture of Negroes. Many of them are descendants of Indian and Negro concubines and slaves that the early Portuguese adventurers and settlers took from these primitive races. Very few of them can read, and their modes of living and their customs are most rude and primitive. They are settled in small villages and scattered in remote settlements over vast regions of country extending the whole length of the Republic. Together with the colporteurs of the American Bible Society, I have made extensive journeys through this field. The people are generally peaceful, kind, hospitable, indolent, self-satisfied and indifferent as regards the advantages of the wealth-accumulating, modern world. They are backward and undeveloped; their religion is a strange mixture of some of the traditions and rites of Roman Catholicism, the paganism of the Indians, and the fetichism that Negroes brought over from Africa. There are among them famous shrines of miracle-working images; the people make and perform vows to these images with conviction and fidelity. They make long pilgrimages to pay their vows and deposit their offerings at the feet of their gods. A few years ago I visited one of these shrines, the famous Bom Jesus de Lapa, and learned many interesting things about the place. The altar is in a grotto which has been enclosed and fitted up somewhat in the style of a church. The irregular walls are thickly hung with figures of hands, feet and other parts, as well as some of the whole body, representing cures of wounds, the bites of snakes and poisonous insects, and all manner of diseases and deformities. There are also figures of animals that were likewise supposed to have been cured of poisonous bites. The devotees made vows that if healed they would make these figures hang as so many testimonials to the power of the image.

Pilgrimages to the temple were not large or very frequent until about 1860. From that date they began to increase; and it is estimated that as many as 25,000 persons have gone annually to worship at this shrine. It is believed to possess extraordinary healing power, which accounts for the almost incredible statement, that in a region so sparsely settled 25,000 pilgrims would come annually to worship. These poor devotees have contributed from \$8,000 to \$10,000 a year in votive offerings to the image. The iron box at its feet is ever ready to receive all contributions. Bom Jesus de Lapa, in the year 1874, owned three farms well stocked with cattle and horses, a number of slaves, and \$50,000 in cash. Before the emancipation act of 1888 it had freed all the slaves, but it is still in possession of the farms, and always has plenty of ready cash on hand.

These shrines and miracle-working images are scattered all through the country and hold powerful sway in the religious thought and life of the masses of the people.

On journeys in the interest of the Bible work I have visited many sections and sought definite information concerning the inhabitants of this great neglected field. In one village of about one hundred and fifty inhabitants I found only three persons who could read. One of these was a visitor from a distant settlement; there was a rude little church in the village, but the people told me they had not seen a priest for seven years. Many similar incidents might be cited to set forth the real conditions of life in which these millions are living, waiting for the dawn of a better day.

And now we come to the third section of the great neglected field. In the enlightened, educated, progressive parts of the country, near the coast, along the railroads, in commercial and industrial centers, there are multitudes of the educated, refined and governing classes to whom as yet no adequate presentation of the claims of Christ and His Gospel have been made. They have long since lost faith in the form and practices of religion prevalent in the country, and not having had the Bible and pure Christianity specially pressed upon their attention, they have drifted away from all serious religious conviction and thought, and have fallen into indifference and all manner of unbelief and skepticism.

The methods of work that the evangelical missions have been able to carry on up to the present, have not provided special agencies adapted to reach and attract the people of these circles.

The student circles in several centers are large and growing. The Young Men's Christian Association might provide for special work to reach and evangelize them. There should be an evangelical ministry, and literature adapted to attract interest and minister to the needs of these large classes of students, and of the educated, prosperous and influential people who move in spheres of social and intellectual life, not yet specially invaded by the missionary and native ministry.

Experience and observation indicate that these students and the educated classes are not always entirely indifferent as to matters of religion and the Bible. I may quote here a sentence or two from a report of one of our colporteurs handed in a few days ago. I urged him to make special effort to try to circulate the Bible among the student body of the city of Rio de Janeiro. We made the suggestion a matter of earnest prayer and he came in later and handed me this statement:

"In the School of Law on Floriano Peixoto Street in a few days, I sold about 40 Bibles and a number of copies of the Psalms. Among a large number of young men I have noted some interest and high appreciation of the moral and religious value of the Bible notwith-

standing their lack of confidence owing to their Roman Catholic education. What has greatly impressed and surprised me has been the ready acceptance with which this precious book has been received by them.

“The last three days among the young men in the Medical School during the four hours daily that they remain in the lobbies of the school, I have been surrounded by a large group of students examining the book, reading, discussing, and making comparisons. It was notable that one large class, with the exception of three or four young men, bought Bibles, even the President of the school himself bought a copy. One thing that strikes me favorably is that during all these years that colporteurs have worked assiduously among the people of the city, I have never known a time when the people showed such deep interest in the reading of this Book. Can it be that we are in the very beginning of a great religious awakening? God permit that it may be so; and may He richly bless our humble friends.”

An increasing number of young men from this field are going to the United States to be educated, where many of them are brought under religious influences and convictions. Returning home they find no special evangelical Christian work among the classes of society to which they belong and consequently soon drift with the current of indifference and worldliness.

If there was a mission and ministry to the circles in society to which they belong, these students would find a congenial atmosphere on their return to Brazil and would be a valuable acquisition to the Christian forces. It would not be an easy matter to overstate the case of this part of the neglected field and to urge the claims of these millions who are largely guiding the destiny of the nation.

The needs of these three neglected sections of the great Neglected Field, from the wild interior outward to the enlightened and progressive coast might be reversed in order and emphasis put upon the method of the work and its beneficial and logical results among the educated, governing and progressive classes. They in turn might become missionary in spirit and practice, and find a large opportunity in the interior for their service and gifts. Whatever the methods that may be thought wisest, the claims of the three sections are strong and perhaps all three phases of the problem should be attacked at the same time.

“It is of supreme importance that the churches move together. The international responsibility of the Church is so vast, so difficult and so urgent that nothing less than united plan and action will avail.”—John R. Mott.



INSIDE THE STAR OF HOPE MISSION, PATERSON, N. J.

The Star of Hope in Paterson

BY PETER STAM, JR., PHILADELPHIA, PA.

PETER STAM was born in Holland, the son of a country inn-keeper. While he assisted in the inn he became an agile billiard player, an expert drink-mixer, and an amateur actor on the country stage. His father, besides being an inn-keeper, conducted a ship-dismantling business, and the son shared many a perilous journey over the North Sea in convoying homeward disabled ships.

At the age of twenty-three the young man came to America in search of adventure and "to make his fortune." In order to learn the English language quickly, he settled in an American community and later moved to Paterson, New Jersey. He was, in succession, a mason's laborer, a jewelry peddler, a printer, a silk-finisher and a carpenter.

On one of his jewelry-peddling trips he met a quiet Christian young lady, also from Holland, who led him to the Saviour and who afterwards became his wife. A woman in Hackensack also helped him by giving him a Holland-English Testament. After his marriage the Lord prospered him and in ten to fifteen years he had a large business as builder, lumber dealer and real estate agent.

About fifteen years ago, with a group of workers, he began to hold monthly meetings in the Paterson almshouse and later added meetings in the county jail, in hospitals, rescue homes, and in the open air. The officials in charge of the institutions saw the value of his work and gave him their cooperation.

At these meetings there have been some remarkable conversions. "Old John" a notorious silk mill robber, listened in his prison cell to the speaking and singing; he was convicted of sin, and confessed to several robberies of which he had not been suspected. After his prison term, John joined the church and has constantly witnessed to his Saviour for more than five years.

As Mr. Stam prospered and his interest in mission work grew, the desire became stronger to devote his entire life and money to the Lord's work, and he gradually devoted less time to business until in 1919 he sold out his lumber yard and established the first "Star of Hope Mission" about five years ago in a small rented room in the Jewish section of Paterson. This has since moved to new quarters. Then a larger vision opened before him. After prisoners were released from jail they found the world hostile and no home awaiting them. Realizing the need of a suitable place to take care of those who wished an opportunity to do better, Mr. Stam determined to build an ideal mission home, with full provisions for giving material as well as spiritual help to those in need.

An old livery stable, cobwebbed and rat-infested, was in some months utterly transformed into a modern plant worth \$50,000. On the first floor is a large and commodious auditorium, with piano, choir gallery, and seats for about 600 people. There is also a reading room, reception hall, office, clothes dispensary, and garage for a Gospel auto for open-air work. On the second floor is a sewing room, a suite of six rooms for the assistant missionary and his family, a disinfecting room, bath room, and twelve bed rooms, available for those worthy of support.

There are five or six regularly paid workers, augmented in summer by others who help in the out-of-doors meetings. There are also many volunteer speakers, singers and players. Mr. Stam has been successful in getting many laymen interested. Missionary volunteers have been raised up for other fields. In the last few years, twenty-four young people have through its influence decided to give their lives to the work of Christ, one of whom has gone to Africa, one to South America, and others are engaged in Paterson, Chicago, Grand Rapids and elsewhere.

One of the recent annual reports gives some idea of the large work done by the mission:

Meetings held during the year—in prison, 73; almshouse, 39; isolation hospital, 10; Holland Home, 7; Florence Crittenton Home, 5; Gypsy Camp, 3; regular meetings in Star of Hope, 148; Sabbath School, 43; sewing class, 23; open air meetings, 50; mission meetings in churches, 5; funeral services among foreigners, 4.

Visits made—in prison, 48; almshouse, 8; hospital, 41; calls at homes of prisoners, indifferent, sick, strangers, etc., 788.

John H. Wyburn—A Friend Indeed

Late Superintendent of the McAuley Water Street Mission

BY ERNEST D. PIERSON, BROOKLYN, NEW YORK

THE earth-life of John H. Wyburn, the friend of the friendless, of the despised and rejected of men, closed on March 17, 1921, at the McAuley Water Street Mission, which has been for over twenty years the center of his untiring labors for God and humanity. His memory will not soon fade from the hearts of the thousands in America and England whom he helped to raise from degradation to righteousness. Many of these men, saved from the slavery of sin to enjoy the freedom of God, have dedicated their new life to saving others. They have entered the ministry and evangelistic work, they were called to direct missions in various parts of the country, while many are engaged in Christian and rescue work in their own communities. So the seed sown in McAuley Mission has been carried far and wide, and has brought forth constant and abundant harvests.

John H. Wyburn was himself a regenerated man. For some years during his early manhood he had lived in the bondage of strong drink. He knew what it meant to fall from a comfortable estate, to lose all that men hold most dear and to sound the depths of want and despair. It might have been said of him in those bitter years, as Dante's fellow-citizens said of him, that he had visited hell. The remembrance of those sad, never forgotten experiences, made John Wyburn tender towards erring humanity and especially for the weaker ones who fell and fell again. "We never give a man up in Water Street" he often said, and would mention certain men who had again and again succumbed to temptation but who eventually won out and are today consistent Christian workers. No man is a hopeless case, though the world may consider him beyond saving. The immortal element within him is only drugged, or sleeping, and the Spirit of God is able to revivify and transform his whole being.

The "House of Miracles" is a name well justified by the history



JOHN H. WYBURN

of Water Street Mission. Here the halt and the lame are made to walk, the blind to see, men are even raised from the dead. Many down there tell every night the story of their redemption. It seems incredible that these prosperous-looking men have been transformed from the wastage of society. Infidels attracted to the mission out of curiosity, if they did not come to scoff, have remained to pray.

"What impresses me most about the converts of the McAuley Mission is the happiness they find in serving God," said a distinguished visitor. "So many Christians seem to take religion sourly, and do not get real joy out of it as you do here."

John H. Wyburn was a happy man, and he generated sunshine wherever he went. The heart-breaking trials and disappointments of rescue-mission work were never allowed to cloud his hopes. His patience was infinite and his faith never wavered. He had himself come successfully through discouraging and backsliding experiences, so that he did not despair of others.

John H. Wyburn was born in Taunton, England, on March 17, 1858, and came to America at the age of nineteen. He entered the grocery business and was so successful that in a few years he was in a fair way to acquire wealth. He joined a Baptist church and was pressed into active work in the Sunday-school as secretary and assistant librarian. As he afterwards acknowledged, his religion had not touched him deeply for he had joined the church as a respectable thing for a business man to do. He had not accepted Christ as his personal Saviour, Friend, and Master of his life. As a result he fell away and drink gradually acquired a mastery over him. He was generous-hearted, and fond of gay companionship. Those who choose the easiest way do not readily learn that the flowery fetters that seem so easy to sever, in time become bands of steel that grow heavier day by day until the poor victim loses power to escape by his own strength. So the time came when John Wyburn was helpless in the grip of the habit that was ruining his life. He sometimes disappeared for months so that his family were obliged to advertise for him. It was during one of these disappearances that his business was taken away from him on the ground that he was a habitual drunkard. When he found that the courts had practically pronounced him an outlaw he plunged more deeply into dissipation in order to forget. One day—thirty-two years ago—a convert of the McAuley Mission gave him a letter of introduction to S. H. Hadley as a man who would help him. John Wyburn knew nothing then of the McAuley Mission, or that Mr. Hadley was then the superintendent, but thought that here was perhaps an opportunity to make a strike for ten dollars. Mr. Hadley was not at home when the wretched drunkard called, so he spent the afternoon wandering about trying to borrow money. Fortunately he did not obtain much for his remaining friends were few, and in the evening he found his way back to the Water Street Mission. He

awoke from a heavy sleep in the chapel, still clutching the letter of introduction to Mr. Hadley. What occurred at the interview when he presented his letter is best described in Mr. Wyburn's own words:*

"After Mr. Hadley read the letter through he said, 'Well, what can I do for you?' I told him that I wanted to get sobered up so that I could go back to my business. 'And is that all you want?' he asked. A moment later, his face beaming with light and love, he said, 'What you need, dear brother, is Jesus Christ as your Friend and Saviour; He will sober you up and you will never want another drink.' I accepted his invitation to stay for the meeting."

Mr. Wyburn never forgot that meeting which "turned his life around," led to his regeneration and made him the instrument under God of saving many who had fallen like himself. The testimonies of saved men heard that night brought him comfort and hope; here was what he needed, here was a cure for all his ills. But a victory over self was not won at once. His story is: "I went to the penitent form at the close of the meeting, and the devil followed me every step of the way. When I got down on my knees to pray, he very vividly brought to my mind my old life of unbelief, and he said, 'What's the use of your praying? You don't believe in prayer anyhow.' I got up and down, up and down several times, but the victory was finally won and sweet deliverance came to me—victory through the might and power of the blessed blood of Jesus, and from that moment I have never wanted a drink of whiskey. Just before this every drop of blood in my veins was crying out for whiskey. It had been impossible for me to satisfy the craving. But Jesus had taken me at my word the very second I said 'I will.' The old life passed away and Jesus came into my heart and life and made it impossible for me to drink. A new man in Christ Jesus does not want whiskey and though I suffered the tortures of the damned—and while it seemed as if all the demons in hell were tugging at my life—yet Jesus was with me all night long. It was the most strenuous fight I ever had. The devil was after my soul. He had me once, 'tis true, but he let me go and he can't have me any more. From that time I have been a free man in Christ Jesus."

Mr. Wyburn determined from that hour to devote his life to the rescue of others who had fallen through drink. He developed a passionate desire to save souls, and after a few years in the ranks of rescue mission workers became Superintendent of the Bowery Mission. In 1899 he resigned to go out West but returned to New York in 1900 to become Mr. Hadley's assistant at the McAuley Mission. On the latter's death he was elected to the office of superintendent and so continued until he was called Home.

John Wyburn's qualities endeared him to all with whom he was brought in contact. He was of a kind-hearted disposition with an eager and unfailing sympathy for all who were in trouble.

*Told by Philip I. Roberts, in "The Dry Dock of a Thousand Wrecks" (Fleming H. Revell Company).

His patience was often sorely tested but his sunny smile was full of benevolence and love, and carried with it a blessing that warmed the heart. He was modest and retiring, shunning the lime-light, yet somehow he dominated the scene wherever he was. His company was inspiring and ennobling, you were conscious of spiritual poverty and yearned to be a better man. He captured the hearts of men by soft approaches and not by storming the citadel which is often the way, and effective, with some evangelists. At the services in the mission he encouraged the converts to lead while he took an inconspicuous position. But "where he sat was the head of the table."

Mr. Wyburn owed much during the strenuous years of struggle at the McAuley Mission to the unfailing stimulus and the cooperation of Mrs. Wyburn, and of his daughter Elizabeth. His wife shared his enthusiasm, his eagerness to save souls, and their home in the mission building was a social center where all were welcomed. Here the young convert struggling painfully up the slope towards the light found himself in a different atmosphere from that which he had known in his years of wandering away from the decencies of life. This happy Christian household reminded him of a home, of a wife forsaken, and awakened dreams that the joys of the past might again be realized. As a result, many families were reunited after long years through the kind offices of the superintendent and his faithful wife, and wayward boys long lost returned to the mother and the fireside to which they had been so long strangers.

In Flanders and France and other lands of the Allies stately monuments arise to the fame of great soldiers, the captains of marching men, conspicuous for bravery and in the arts of destruction. A modest stone in Greenwood marks the last resting place of a great soldier of Christ who saved thousands in His Name. He lives in their hearts today. There can be no nobler memorial.

O LI'L' LAMB

BY PAUL LAWRENCE DUNBAR, *The Negro Poet*

O tell de Shepud whaih you hide;
He want you walkin' by His side,
O li'l' lamb!

He know you weak, He know you so';
But come, don't stay away no mo',
O li'l' lamb!

An' atah while de lamb he hyeah
De Shepud's voice a-callin' cleah—
Sweet li'l' lamb!

He ansawah from de brambles thick,
"O Shepud, Ise a-comin' quick,"—
Yo' li'l' lamb!

O li'l' lamb out in de col',
De Mastah call you to de fol',
O li'l' lamb!

He hyeah you bleatin' on de hill;
Come hyeah an' keep yo' mo'nin' still.
O li'l' lamb!

De Mastah sen' de Shepud fo'f;
He wandah Souf, he wandah No'f,
O li'l' lamb!

He wandah Eas,' he wandah Wes';
The win' a-renchin' at his breas',
O li'l' lamb!

A Doctor's Experience in West Africa

BY DR. H. L. WEBER, EFULAN, KAMERUN, WEST AFRICA

“YOUNG man, what are you going to do with your life?” was the question that D. L. Moody put to me one day years ago as we came down from “Round Top.”

“Give it to the Lord in foreign service,” was my reply.

“Have you ever won any souls to Christ?” was his next inquiry.

“No,” I replied.

“Well,” said he, “if you can’t win them in America, don’t expect to do it in the foreign field.”

That was an ice bath to my ardent young enthusiasm, nevertheless I realized the practical truth of his statement, and it stuck in my soul like a barbed arrow.

A few years later, when I had completed my medical course and was leaving for a hospital internship, a friend remarked, “What an opportunity for souls you will have!” Here was another thrust in the same sensitive spot. From that time foreign field thoughts and ambitions were inseparably linked up with those two remarks. Not long afterward I was face to face with a young man who was soon going out into eternity, without a knowledge of the Way of Life. As I realized the situation and my responsibility I had not a few of Jonah’s symptoms as he fled from His Nineveh duty. When I would fain talk with the boy about his soul, Satan had my thoughts and lips glued fast. In desperation I went to my room and prayed. In distress of soul I cried to the Lord for this young man’s salvation, and when the victory was won, it would be difficult to say whether the lad or I was the happier. One pledge I made with the Lord: “That if this was a taste of the joy of soul-winning, then no patient of mine should face death without having had the Opportunity of Life offered to him.

Last year’s report of Efulan Medical Mission station contains the item: “Of the non-Christian patients entering the Schauffler Hospital eighty-four per cent. became followers of Christ before leaving. The Christian patients have also found a closer walk with their Master while in the hospital.”

This has been accomplished through prayer, for the first aim of the medical staff in dealing with patients is to give them a cure that will last. Every non-Christian is sick with a very deadly disease which it is our chief concern to heal. The Great Physician left a prescription that has lost none of its potency, and still has mighty life-giving-power. It is: “*If you live in Me, and My words live in you, ask what you will and it shall be done unto you.*”

A man by name Mejap, who for years had lived near to the mission and had availed himself of its medical advantages, still retained his old superstitions, and was content to keep his numerous wives. One day a member of a little band suggested that we pray for him, together with about a dozen other hard cases. As the weeks and months passed some of these men began to line up on the side of Christ, but Mejap obstinately resisted every advance. We continued to pray until he was the last of the dozen still unconverted. The doctor was leaving for America on furlough. Mejap lay sick. The last professional call was being made and the matter of his spiritual condition was faced, when old Mejap, weak and trembling, sat up on his bed. Between gasps for breath he said to the crowd gathered, "I want to say to you all that today I confess Jesus as my Saviour and it is a real thing with me." The exigencies of war carried old Mejap far into another tribe. Returning enfeebled after months of trial and sickness his testimony was: "God truly saved, kept, and brought me back to my own people, and I shall follow Him in a *real following*," and he kept his promise.

Some of the means we use with our patients are: tactful persistence, feeding them on the Word of God in morning prayers, in meetings adapted to their understanding and needs, and volunteer testimonies from some of their own number. We talk to them alone individually and pray for them by name, often letting them know of it. We talk or pray with everyone coming to the operating table, and we give Christ the credit for all medical and spiritual successes. In crises when all scientific means have failed many have been brought through by intercession and are urged to give their lives to God in recognition of that fact. Upon all our patients we lay the pleasurable burden of bringing the Good News to their own people as they return home. We have the Word of God ready for use in the shape of a pocket edition of essential verses.

In this way bodies wrecked and decayed with disease take on a new meaning, when back of the putrification one can see a precious soul for whom the Saviour died. The one thing that makes the work constantly new and ever inspiring, even in the face of loathsomeness, is not the bringing of physical relief alone, but much more, the giving of Eternal Life. Why should any mission worker patch up an old hulk and stow no eternal merchandise in the hold?

Every native assistant should be so spiritually equipped as to be able to render "first aid" to the soul as well as to the body of a patient.

A short time ago there was relayed in a hammock from town to town for seventy miles to this station a human being so ugly and disfigured by disease that no town through which she passed would consent to this poor invalid remaining in it even for a moment. So repulsive was she that men declined to touch the hammock pole, and

consigned the job to the women of each town through which she came. We received her in the hospital and healed her poor body, but could not think it right to send her back home with the same loathsome disease of soul. She was doubly cured by the Great Physician, and the joy light shone from her poor old scarred face.

A tumor mass of seventy-six pounds was removed from its owner. Should a follower of Christ be expected to simply relieve a man or woman only of such a physical weight, and leave a greater burden on the heart? The Great Physician had a purpose in *His* healings.

To win souls on the foreign field, or anywhere else, a worker must be "connected up," and he must "get-on-the-job." With all personal obstructions removed the results will be in proportion to his earnest intercession and faithful witness.

Some time ago a mass of corruption, named Ela, was taken into the hospital, a tough old heathen. We finally brought him into physical condition for a much needed operation, but twenty-four hours before the time set for the operation we discovered he had leprosy. The question arose, should we operate upon a leper, or should he be sent away immediately. The former course involved grave dangers to the medical staff and others; the latter would mean long years of living death, as well as a grievous disappointment to one of Christ's newly born, for Ela had accepted Christ sometime after his arrival in the hospital. We consulted the Great Physician and received the assurance of His protection. We operated successfully and later the leper's wife and son also became Christians, and all returned home healed in heart. Was the risk worth while?

Few patients resent the honest and tactful effort of a physician or nurse for their spiritual welfare. They welcome the Master's touch upon their lives in crises of sickness and disease. Wisdom is demanded in the selection of the tackle, and skill in its use. A good general rule is: Hook one at a time, and *alone*. A crowd spoils fishing. A movement or sound will often foil your effort and lose the catch. For bait, nothing compares with the adapted Word of God.

One morning I was called from the breakfast table to interfere in a palaver involving some widows whose husband had died during the night. The male relatives according to custom were about to force the widows away into indescribable cruelty and brutality. As I stood urging them not to wreak their vengeance and ugliness upon the innocent women, I was prompted to speak to two of the leaders who were standing apart from the rest, sullen and angry. Stepping up to them I said, "Would you mind coming into the dispensary?" As I passed my medical assistant I said, "Take one of these men," and he knew what I meant. Sitting beside Esibikua and pointing out the words (he could not read), substituting the man's name in place of "he" I began to read the passage, "If Esibikua believes on the Son of God, he *has* eternal life, but if Esibikua *obeys* not the Son he

shall not see life, but the anger of God rests on Esibikua." At this point he interrupted me by saying: "I want to say something." Then he poured out an exceptional heart burden and hunger. During the preceding afternoon and far into the night Esibikua had witnessed his tribal brother as he had wilfully rejected every advance and effort that the medical staff, Christian patients, and others had made for his salvation. Esibikua said: "I am not a fool to be lost as my brother was, I want to confess Jesus right now." He then told me how his five wives had kept him from taking this step, and added, "Not one of them is a Christian and I want a Christian wife to help me," so we both knelt down and asked the Lord to supply this need:

While Esibikua was accepting Christ in the operating room, the other man was taking Him as Saviour in the drug room. Ten days after Esibikua had returned home he came back and entered the hospital for a minor operation. The following Sunday afternoon at the close of a little Gospel service with the patients, I asked if anyone wanted to accept Christ as his Saviour, and Esibikua's favorite wife responded. Upon leaving the hospital the man said to me, "Jesus is *real*, isn't He? He gave exactly what we asked."

If Jesus Christ is not *so real* that *our* requests are *His* desire then it must be that our connection is broken.

SOME INTERESTING FACTS ABOUT AFRICA

Nearly one-fourth of the land area of the globe is in Africa. Africa is large enough to include the United States, the British Isles, Germany, France, Norway, Sweden, Italy, Argentina, China, India and several Belgiums and Spains.

The population of Africa is about equal to that of North America. Every ninth person in the world lives in Africa.

The black race doubles once in forty years. The white race doubles once in eighty years.

Africa's coast line is equal to the distance around the world. There are 40,000 miles of navigable rivers and lakes—equal to thirteen times the distance from New York to San Francisco.

Africa has now 25,000 miles of railroad, but needs forty times this mileage to have the same proportion as America.

All of Africa, with the exception of Liberia and Abyssinia, is under the control of European governments.

Africa supplies more copper than Europe and America combined; has five times as much iron as North America; one-half the world's gold; two-thirds of its ivory; nine-tenths of its diamonds; over half of the rubber and cocoa.

The slave trade is nominally driven out of Africa, but contract forced labor, especially in Portuguese territory, is practically slavery.

Ninety per cent. of the Africans are reached by European and American commerce, but only ten per cent. are touched by the Gospel.

Can Japanese be Christians---II*

Stories of Twice-Born Men and Women of Japan

BY GEORGE GLEASON, OSAKA, JAPAN

Representative of the International Y M C A in Japan

REVEREND TSUNETERU MIYAGAWA—A SHINTO CONVERT

On a springlike Sunday in January, 1876, a group of school-boys walked through the streets of Kumamoto in South Japan, singing "Jesus, I My Cross Have Taken" and other Christian hymns. On the top of Hana-oka-yama, a hill overlooking the city, they knelt and after prayer signed and sealed their names on an oath-paper covenanting to enlighten the darkness of their country by preaching the Gospel of God, even if it should mean the sacrifice of their lives. From that group have come Ebina, Kozaki, Kanamori and Miyagawa. What does Japan not owe to the spiritual leadership of these men, still active in Christian evangelism!

Miyagawa went to Captain Janes' house to study Christianity in order to oppose it, for he saw an opportunity to prepare himself to become the champion of Shintoism in its conflict with Christianity. "The whole school," writes one of the pupils of Captain Janes, "was like a boiling cauldron. Studies were neglected, groups of five, six, or seven began to study the Bible in the recitation rooms, in the dining room or in their own private rooms. Some of them not more than twelve years of age were impelled to speak to others."

Miyagawa's father in a rage snatched him from the school and sent him for private tutoring to an old Shinto priest.

"At one of my first interviews I asked this old scholar to tell me where the Shinto paradise was. He replied that it was in the sun. But I objected that the sun was a planet that was burning itself out. He replied that there was still one spot that was cool where was built a large Shinto temple. Then I asked him which was the first country on this earth to become civilized. Of course he mentioned Japan. Again I objected that Egypt was civilized at least 5,000 years before Japan was known. On repeating my interview to my father he made no reply and I ceased to go to the old man for further instruction."

In the fall of 1876 Miyagawa was one of the famous Kumamoto Band of fifteen who formed the first theological class in Doshisha University. After finishing his studies and teaching school for three years, Mr. Miyagawa began in the Osaka Church his one and only pastorate. For nearly forty years, with the aid of his able wife, this Beecher of Japan has hurled his invectives against the evils of

*This article is from Mr. George Gleason's book "What Shall I Think of Japan?"—just from the press of the Macmillan Company, New York.

Japanese society and expounded Christ as the Saviour of the Empire. His church, almost from the first self-supporting, has grown to 1,000 members with a \$6,000 budget, three assistant pastors, and a woman worker. For twenty years he has issued the *Osaka Kodan*, a monthly containing his sermons and other articles. Mr. Miyagawa was the chairman in West Japan of the recent "Three Years' Evangelistic Campaign" and served for many years as the president of the local Young Men's Christian Association. Two years ago his parish made a record for benevolences in Japan by raising \$50,000 for a new church home.

MADAM ASAKO HIROOKA—A WOMAN BANKER

The life story of Madam Hirooka, business woman, educator, patriot and Christian orator, is a witness to the power of the Bible to remake character even at the age of sixty. In her girlhood she received the usual training in lady-like accomplishments, but her thirsty mind longed for more. Untaught, she learned to read the books boys studied until her family, when she was thirteen years old, actually forbade her to read any more.

Married at seventeen from the wealthy Mitsui family into an Osaka business house she discovered that her rich husband was spending his time in amusements, leaving the management of his affairs to others. Realizing that financial troubles were approaching, she began to prepare. Working night after night, the young wife mastered arithmetic, bookkeeping and commercial subjects. Five years after the wedding, during a panic, the crash came and her new family was nearly bankrupt.

From that time separating from her husband and quite alone, with remarkable ability she took full charge of the firm, opened a profitable coal mine near Moji, started the Kajima Bank, the Daido Life Insurance Company, and exploited agricultural lands in Korea. For nearly forty years, until the marriage of her only daughter, Madam Hirooka was one of the prominent business persons of the Empire.

Her conversion dates from a dinner with a few friends at the Osaka Hotel ten years before her death. Mr. Naruse, president of the Tokyo Woman's University, which she had backed for many years, pointing to her remarked to Mr. Miyagawa: "This uncontent woman needs religion; you better teach her." This stinging remark of a trusted friend broke through. Then began that intimate study of the Bible with her pastor, often taking three or four hours a week, which resulted two years later in her baptism. She was received into the church at the same service as several Sunday-school pupils. The queen of finance had become a little child.

Three months after the baptism of the mother her daughter came to Mr. Miyagawa and said: "My servants say the devil is get-

ting to be an angel." Another servant in the Tokyo Mitsui family said to the newly-born old lady: "Now that you have become so much kinder I hope you will live a long time."

Her magazine articles are signed *Kyuten Jukki Sei* ("nine times falling, nine times rising again"), a true description of her life, referring to Proverbs 24:16, "A righteous man falleth seven times and riseth up again."

Madam Hirooka was one of the great Christian evangelists of Japan. In connection with the United Evangelistic Campaign she toured from north to south and south to north, making her thrilling, almost terrific, appeals for pure Christian living. One night at Shimonoseki she held a vast theater audience of 2,000 for a solid hour with her virile Gospel message. She always dressed in European clothes which made her quickly recognized everywhere she went.

Her main interest was the woman problem, the arrows of which from a child had pierced her soul. Many a time have I heard her eloquent damnation of the pernicious customs tolerated by law and by society. But with her there was but one solution—the Bible and Christianity. An American newspaper woman who had certain theories that education and environment make men and women once interviewed Madam Hirooka and tried to get her ideas confirmed by this keen Japanese mind. But the Oriental business woman kept reiterating what the Occidental writer kept ignoring, that without the Spirit of the Living God working in the hearts of men, these things could not be done.

Prayer was a great problem to Madam Hirooka. She had never experienced tender dealings from father, mother or husband and did not know how to speak to God as a loving Father. She had suffered much, but her first tears were shed one summer morning on the mountain side at Karuizawa, when all the clouds upon her spirit vanished and she was lifted into full fellowship with her Lord. After the happy tear drops had rained down she lifted her eyes, the morning mists were rolling up, the cooing of the wood pigeons and the early notes of the nightingale seemed to be praising God with a sweetness never known before. From that morning in the great outdoors until her death God and His Presence were a vital reality to her.

BARON ICHIZAEMON MORIMURA—A MILLIONAIRE NOBLEMAN

Halls were not large enough when the "big business" evangelists, Madam Hirooka and Baron Morimura were advertised to speak. The testimony of this gray-haired pair, both converted when over sixty and working with an intensity which put to shame many a younger Christian, was irresistible. Had Baron Morimura lived another month he would have been eighty years old. For the last quarter of his life he was an ardent Christian, having been converted during a visit to America. Although he traveled about the

empire, preaching in nearly every large center, he was baptized only two years before his death and then at his own residence and by an unordained evangelist who had spent twenty-three years of his life in jail. By selecting Mr. Y. Koji to perform this ceremony Baron Morimura registered his protest against division and formalism in the Christian Church.

This millionaire, head of the Morimura Company, Exporters and Importers, began his career as shop boy in a dry goods store. At eighteen he was a petty dealer in tobacco pouches. At thirty-six he organized the firm which still bears his name. At fifty-three he was appointed manager of the Nihon Ginko, the Bank of England and Japan, which post he filled for eighteen years. Later he established the Morimura Bank. Four years before his death he was created a peer and given the title of Baron. The kindly face under its canopy of snow white hair will remain a vivid picture in the hearts of those who heard this prosperous business man exhort his countrymen to follow his Christ.

PROFESSOR SAKUZO YOSHINO—A LEADER FOR DEMOCRACY

In May, 1919, Robert Gailey, of China, went with me to Tokyo Imperial University, the school de luxe of the Oriental world, and there met Professor Yoshino, authority in international politics and president of the University Christian Association. Gailey asked if there were any signs of democracy in Japan.

Dr. Yoshino replied: "The university students are turning democrats so fast that we are trying to slow them down to keep them from becoming Bolsheviks."

Then this Christian educator told us how a few days before, when the agitation in China against Japan's demands for Shantung was at its height, three of his pupils went over to call on some Chinese in Tokyo. The men from abroad were afraid. They thought the Japanese had come to start something. But when they heard this little deputation express sympathy for China in her plight they were dumb with surprise.

The professor's eyes shone as he explained to us his "Shinjin Kai" (Society of New Men), of fifty university graduates—a group of educated reformers. A score of these had recently banded themselves together to study in close contact the labor situation in their empire. They had gone out into the shops and factories to work and live with the laborers. Here were twenty disciples under the guidance of a Christian prophet getting first-hand information with which to help solve a great social problem when the crisis in Japan should become acute.

Professor Yoshino's experience peculiarly fits him to guide Japan at this time. His years of residence in the University Christian Association dormitory, when twenty years ago he came down

from the north a poor college student, gave him the Christian background. His knowledge of China, gained by three years' residence in Tientsin when he was tutor in Yuan Shih K'ai's family, and his three years of study in America and Europe in 1910-1913, have given him an insight of both the East and the West.

As professor of Political History in the Imperial University Law College, Dr. Yoshino stands in a position to send from his classes a steady stream of young political leaders with the Christian world view. The general public, too, looks to him for guidance. The circulation of *The Central Review* (Chuo Koron), the magazine through which he preaches his progressive ideas, has increased its monthly circulation from 11,000 to 55,000 in the last four years.

The development of a few more leaders like these is the solution of the problem of the Far East. Here is the call to British and American young men and women, to go to Japan, dig down into the life of that forward looking nation, and help to develop Christians of this type. Let us, the followers of Christ, buttress the Japanese Church until "the menace of Japan" shall be changed to the blessing of the Orient. Where is there a greater challenge to constructive service?

A CHINESE PRIEST SAVED THROUGH A DREAM*

Mr. A. Seipel, of the China Inland Mission, Ningtu Kiangsi, tells the story of an evangelist who on a recent tour took a little rest in a temple about three miles from his outstation. Among the priests was a vegetarian who for five years had lived in the temple to be able to serve the idols more sincerely. He heard the Gospel for the first time but the good news did not touch his heart. He did everything he could to make it impossible for the evangelist to preach the Gospel in the nearby hamlets.

After some time, however, he had a dream in which he saw, in the temple where he lived, three different rooms. The room to the right contained nothing but idols; the room to the left nothing but big black coffins. The middle room was so bright and glistening that his eyes hardly could stand it. Here three men stood before him and one of them said: "If you go to the right you walk in the darkness; if you go to the left your fate is the same—darkness, leading down to hell. Why not follow me? Upon my path there is light and joy and my way leads on and up to heaven."

The man then awoke, and being anxious to know what this strange dream might mean, he went to the evangelist and told him the story. God used the evangelist to open this man's eyes and turn him from darkness to light, from the power of Satan to the true God.

This vegetarian devotee had lived in the temple with the expectation of getting high merit, yet at the same time he had not minded living in the greatest filth of sin. At once he broke with everything of the old life because he had obtained the very best—Jesus Christ Himself. As a thank offering he gave twenty dollars to the church. Now he lives in his own house and God has already used him in leading others to the Lord Jesus.

*From *China's Millions*.

A SYRIAN MISSIONARY'S EXPERIENCE

The red, summer sun had just dropped behind the Lebanon Mountains beyond the Valley of the Upper Jordan, and in the brief, beautiful, starlit twilight a little group of Americans sat conversing near their tents on a grassy knoll on the southern slope of Mt. Hermon. The leader of the group was the Rev. William K. Eddy, personally beloved and revered in every village and hamlet of all southern Syria. He was making one of his regular missionary tours among the churches and schools and the lower Lebanon field. The other members of the group were young American University graduates, teaching for a short term in the Syrian Protestant College and spending part of their summer vacation on this missionary itinerary. The young men were learnedly discussing telepathy, giving many incidents as illustrations of thought-transference.

As the sky grew darker and the stars brighter a lull came in the conversation and the missionary who had been silent up to this point quietly told the following:

"Late one night after I had been asleep for some time in my house in Sidon, I was suddenly awakened by a sharp sound"; (Mr. Eddy snapped his fingers loudly). "I sat up in bed; the room was quite dark, and it was raining heavily outside. A distinct voice came to me 'Go to the home of Elder Najeeb in Mukdoushi.' I arose, went out into the storm, saddled my horse and rode through the city streets and along the narrow mountain trails up to the village where the elder lived. At his house I dismounted and immediately the door was opened by the man and his brother. They said to me, 'We were expecting you. Father is here dying and you know he has never come Home. We have been praying for you to come to lead him to the Saviour.' I spoke with the father about the Way of Life and prayed with him, and the old man before long went with radiant face to his heavenly home. After saying good-bye to the sons, I mounted my horse, rode down to Sidon through the cold, beating rain and went back to bed."

The narrative ended without comment and we eagerly asked: "Was that telepathy?"

"No," quietly came the reply; "that was the Spirit of God calling one of His undershepherds to go out on the mountainside at night and bring a lost sheep home."

There was no more sophomoric discussion of the spirit world that night. We younger men had seen a vision on the very hillside where the transfigured Christ appeared to a little group of disciples centuries before. With deepened faith and feeling, evening prayer was offered and this lesson in Divine telepathy has never been forgotten.

GEORGE T. SCOTT.

Religious Work in Iceland

By DR. J. L. NISBET

Royal National Missionary of the Mission to Deep Sea Fishermen

CHRISTIANITY was embraced as a state religion in Iceland in the year 1000 A. D. Previous to the coming of the Christian religion, heathen worship was the rule, but an Icelander called Thorvaldur the Far-Traveled was converted while journeying in Europe. His faith was proved by his works, for on his return to his native land he took with him a Saxon bishop, who was instrumental in leading some of his fellow-countrymen to a knowledge of Christ. The exemplary lives of those few early believers spoke louder than any argument in words for the Christian religion. Slowly, but steadily, their influence spread until it reached the Althing (Assembly) itself, when the question was brought up as to whether Christianity should be admitted as *the* religion for all. There was a wide divergence of opinion, but while the debate was at its height a strange event happened.

A messenger brought the tidings that a volcanic eruption had occurred at Olfusa, and that the house of Thoroddur the Christian leader was in danger of destruction. The heathen affirmed that the gods were angry because of the undesirable "speeches" which were then being given in the Althing. To this Snorri Godi, himself an eloquent orator and a Christian, replied, "At what were the gods angry at the time when the very lava on which we are standing was burning?" Some of the heathen saw the point and remained mute. Others showed signs of being unconvinced, and a deadlock between heathen and Christian parties was imminent, unless the President used his authority as arbitrator. Bribery, evidently, was a common weapon in use to induce the patronage of the influential, and, unhappily, the Christian party sank to this alternative in order to accomplish their object. The heathen President retired to rest for a day, "so that he could think the matter over!" Then, calling the people around him after he had mounted the Logberg (the Rock of the law), he said, "Unless we have laws and religion in common there can be no abiding peace."

In the end both parties agreed to a loyal obedience to the code of laws and regulations proposed by him and ingeniously arranged to suit both heathen and Christians. The gist of this startling sample of heathen jurisprudence was: that *all* should become Christians by being baptized, but those of the heathen party who still desired to continue in their old practices and worship their other gods, could do so in secret. If done in the presence of witnesses, the punishment of outlawry would be inflicted. Thus Christianity became the state religion of Iceland, in an unhallowed atmosphere of conscious deceit,

and the fruit of that evil seed may be gathered in Iceland to this present day.

The first bishop to be elected, under the Christian *régime*, was Isleifur, who immediately afterwards was sent abroad to be consecrated. Many of the bishops undoubtedly were good men, and some were very learned, but from the record of their doings the superstitious element is very conspicuous, and a few were veritable Pharaohs. Gudbrandur was the first bishop to translate the Bible, several copies of which are still in existence.* Bishop Thorlakur was an able scholar, and gave to his people an original copy of the Scriptures. The New Testament had been translated even before their times, by the son of a bishop called Oddur Gottkalksson, while he was on a prolonged visit to Norway. The Icelandic Bible of to-day is in many respects an admirable translation, and can be bought as cheaply almost as our own, thanks to the British and Foreign Bible Society.

The tendency to idolatry and superstition in the early years made Iceland an easy prey to the influence of Roman Catholicism. It held sway until the time of the Reformation, when it was replaced by Lutheranism. In common with the Scandinavian countries, the State Church has remained so until now. It has one bishop, who until 1918 was appointed by the King of Denmark, and whose seat is in Reykjavik. His bishopric or diocese is divided into forty deaneries, and these are subdivided into approximately 280 parishes. There are also two ordination bishops, who ordain the bishop after his election. In spite of these elaborations the fact remains that true religion and spiritual life is, and always has been, at a low ebb.

The natural trend of the Icelandic mind is not in the direction of spiritual or religious things, but rather towards materialism and fatalism. Recently spiritualism and theosophy have caused the pendulum to swing to the other extremity in a number of cases; but the bulk of the people remain as before. The rising generation appears inclined towards agnosticism, both blatant and cultured. Religious influence is in fragments. A smattering of almost every religious cult in Europe may be found in Iceland, but no sect or system has any hold on the people.

Some lay the blame for the dearth of spiritual life at the door of the State Church. They argue that as the State is political nothing but what is political can grow out of it. The free gift of God cannot be extorted by law. Christians cannot be *made*, except by a whole-hearted surrender of the will. Therefore, they deduce that the proper method is the Free Church. But the Free Church idea has been tried, without success. It is in every respect the same as the State Church, save for the fact, that it is *free* from the partnership of a political state. There are not more than half a dozen free Churches in the whole island, the largest being in Reykjavik. The

*There are copies in the British Museum and the British and Foreign Bible Society Depot respectively. Moreover, the writer has one. It was written in the year 1584.

movement is roughly a quarter of a century old, and as it has few advantages over the State Church it makes no headway at bringing in the spiritual emancipation of the people.

Neither of these Churches has Sunday-schools or Bible classes for young people. At the age of fourteen the children are confirmed and made members of the visible Church. A year or so previous to confirmation they commence a course of "religious instruction," which mainly consists of committing to memory the Catechism and carefully selected Bible stories. This forms part of a preacher's duties. The children with few exceptions dislike the Catechism, and are either coaxed, or forced to learn it, or perchance encouraged by the promise of a new dress, a watch, a lamb, etc., when they have memorized it to satisfaction. With such a prelude, one is not surprised to find that when confirmation has been attained the child bids farewell to everything associated with these unpleasant memories of coercion in younger days. This without a doubt is one of the root causes of the spiritual lethargy so prevalent in this isolated island. A few are fighting for religious liberty on strictly evangelical lines, and they maintain that the Church must be free, supported only by the free-will offerings of the Christian community.

When a religious service is being held, it is not uncommon to see the members of the congregation go in and out of church at will. Those who know the Icelanders do not attribute this to a want of reverence, but to a lack of good manners. Many of them have a deep reverence for God, His house and service, but that reverence is not expressed in our way. They look upon such a building as a place of friendly welcome and perfect freedom.

The life of the clergy is unenviable. The stipend paid by the state is so small as to necessitate some other occupation in addition to their clerical office, in order to live at all comfortably. Many have interests in fishing industries, but mostly they are farmers. This serves to keep the clergy in close touch with everyday life among the working folks, but it has the disadvantage of an unequal yoke. The spiritual side of the parson's life is stifled and cramped by the secular. His thoughts are more concerning his profits than his own spiritual life, and his sermons suffer in consequence. He conducts the services from a sheer sense of duty. The ritual is gone through in a formal, lifeless way, and whenever it is over his "walk and conversation" center around business again. There are a few splendid exceptions, especially among the town clergy, but this in the main is true of most. The fact, too, that each parish minister has two or even four churches to serve does not aid spiritual matters much. The rule is to preach *once* every Sunday, and, therefore, if he has four churches, all the people can get is one service every month.

Times of spiritual revival and refreshment have never been known in Iceland, at least not on a large scale, as we have seen in most

other Christian countries. The custom, is, as far as possible, to keep one's religion to oneself so as to escape the ridicule and satire of others. Another item evoking displeasure is the taking of a collection at a religious service. The joy of giving to the Lord and the cause of the Gospel they have never experienced. An annual levy is put upon every person above fourteen years of age, according to law, "for the maintenance of church and clergy." This is collected with the taxes in the usual way. Apart from this no offering is asked for, and at the services one never sees the bag or plate, so common in our churches. Many even grudge bitterly the annual assessment for religious purposes!

A New Era in Southern Methodist Missions

World-Wide Results of the Great Centenary Campaign

BY ROBERT B. ELEAZER, NASHVILLE TENNESSEE

Editor of *The Missionary Voice*

IN MAY, 1919, the Methodist Episcopal Church, South, took the most notable step in its history—the pledging of \$36,000,000 of new money for missions in the great Centenary campaign. The pledges covered a five-year period, and when added to the normal expected income from regular sources made a total of \$53,000,000. Up to the first of January collections on these pledges had exceeded \$9,000,000 over and above the normal income for missions. The distribution of the first year's receipts, aggregating about \$6,000,000, was made last April, a large proportion of the amount going to the several departments of the Board of Missions.

The natural result has been a great extension of the missionary activities of the Church. Eighty-four Centenary missionaries have been sent out to the foreign fields, and scores have been added to the force at home.

A long overdue building program has been inaugurated, including the erection of or provision for scores of churches, schools, social settlements, missionary residences, hospitals and the like, both at home and in China, Japan, Korea, Mexico, Cuba, Brazil and Africa. The native force also is being expanded in each of these fields and constant search is being made for qualified men and women to further augment the missionary ranks. Five hundred are to be sent during the five years.

The end of the Centenary period, therefore, should find the personnel and equipment of Southern Methodist work in the several

fields multiplied two or three fold, and its influence and effectiveness increased in even greater measure.

One gratifying result that could not be certainly foreseen is the fact that in every foreign field the native Church has been encouraged and inspired as never before. Centenary campaigns have been put on in nearly all the fields, with a program emphasizing spiritual resources, stewardship and evangelism, and resulting in a great access of evangelistic zeal and self-support.

The Chinese Church, for example, voted to attain full self-support within the Centenary period, so as to release all mission funds for pioneer work. Japanese Methodists have been wonderfully stirred, and have set a financial goal of \$300,000 to be used for the extension of the Gospel. Among other objectives, the Japanese Methodists propose to open missions in Manchuria, Korea and Formosa.

In Korea the emphasis has been largely on evangelism. Thousands of new believers have been enrolled in the mission and scores of new church groups have been organized. The revival seems to parallel that of some years ago.

In Cuba the Methodist churches conducted their financial campaign just prior to that in the United States, and many oversubscribed their allotments two, three or four times. "It was a wonderful revelation to the Cuban church of its ability to undertake great things for God," says one of the missionaries.

Bishop James Cannon, speaking for Mexico, says, "Wherever the Centenary idea has been presented among our Mexican people, it has appealed to their loyalty and inspired them to sacrifices far greater probably than those of our members in the United States." In no field has the financial response of the native Church to the Centenary appeal been greater in proportion to ability than in Mexico. The Chihuahua Church alone, with a membership of 150, subscribed \$17,348 (gold), or more than a hundred dollars per member. There are not many churches in the homeland that did as well.

The Centenary also made it possible for the Church to enter several of the European countries in this time of great need, when immediate physical relief and moral reconstruction were imperative. Our work has embraced the care of orphans, hospital service, relief kitchens, distribution of clothing and other forms of social ministry, as well as the preaching of the Gospel, the beginnings of an educational program and plans for a publishing plant to supply France and Belgium with Christian literature. Some fine properties have been purchased in Brussels, Warsaw and Prague, and an extensive and well-rounded program is being laid out for Belgium, Poland and Czecho-Slovakia. In each of those fields the workers are meeting a hearty response. The outlook in Czecho-Slovakia is reported as especially hopeful.

REFLEX RESULTS

But these objective results of the Centenary, however great, are by no means all. It brought to the Church reflex blessings beyond all telling.

The new emphasis on prayer led multitudes into a deeper spiritual life and resulted in the setting up of thousands of family altars.

The gospel of stewardship was preached as never before in pulpit and printed page. A hundred thousand men and women were led to consecrate the tenth of their incomes to God and thereby acknowledge His ownership of all. Only those who have taken the step know what fuller consecration it implies, what blessing it brings, what transformation of the whole round of life!

Never before have we known such general enlistment of the rank and file in the work of the Kingdom of God. During the Centenary campaign literally hundreds of thousands of men and women went earnestly "about their Father's business." That impetus will never be lost. Because of it the Church will be stronger, more vital, more efficient to the end.

The evangelistic campaign was another of the great reflex blessings, resulting in a hundred thousand conversions and reclamations. Indeed, the whole Centenary program was of the very essence of revival, a reconsecration of the Church to God. The evangelistic campaign was a logical and inevitable sequence. And the end is not yet, for the new vitality will continue to exercise itself as an evangelistic force, at home and abroad.

In brief, the Centenary, enlarging our vision, strengthening our faith, pointing out our opportunity and obligation, calling us to deeper consecration, and offering the privilege of fuller cooperation in the divine plan, has meant great blessing to the Methodist Episcopal Church, South, individually and collectively. What it shall mean to the multitudes without, waiting in darkness for the light, only eternity can tell. For them its blessed work is just begun. The sacred obligation resting now upon the Church at home is to see that it is carried to completion.

THE CHALLENGE OF THE MISSIONARY TASK

Dr. Jowett some years ago preached a sermon in which he pleaded for more of "the wooing note" in the pulpit message of the church. Recently he preached in his own Westminster Chapel pulpit in London a sermon, calling on the church to tone up its utterances to a more stalwart ring of challenge, especially in addressing the young men of this time. "We preachers," he said, "have just opened gates into quiet, green pastures, and the sheep come lazily in and go to sleep." In another part of the sermon he said: "Little appeals breed dwarfs; big challenges rear up giants." Evidently the famous preacher has come to the conclusion that after all "the wooing note" can be overdone.

The Earthquake and Missions in Kansu

BY MISS S. J. GARLAND AND OTHERS

THE disastrous earthquake in the northwest of China on December 16th caused a terrible loss of life and damage to property. As the worst damage was done in places where there are no foreigners, it is difficult to get reliable details as to the extent of the disaster. The reported loss of life varies from 1,000,000—a Chinese official report—to 100,000 a “conservative” foreign estimate. The earthquake was felt in several provinces. Fengsiang and Lungchow, in the west of Shensi, reported numbers of people killed and many houses destroyed, but the worst effects were in the east of Kansu.

At Kuyuan, where the ground opened in many places and spouted forth black water, the death toll has been officially estimated at about 40,000. Six hundred died inside the city, which is entirely ruined. Thousands are homeless. Kuyuan is one of the outstations of the China Inland Mission, two days' journey north from the central station of Pingliang. The Mission premises there are in ruins, and the caretaker and his family are wounded. A letter from Mr. G. Townvall, dated January 13th, tells of twenty-one cart loads of severely wounded people who had just arrived, being sent by the official of that place to be cared for at the hospital in Pingliang. Another letter tells of the shortage of food supplies owing to so much wheat and other grain having been buried in falling caves and ruined villages.

The seriously affected area stretches about 135 miles from east to west and 100 miles from north to south, so that it is difficult to get any adequate conception of the aggregate of suffering caused by this visitation.

Mrs. Robert C. Parry of Lanchow writes that at that station of the China Inland Mission much damage was done; chimney pots fell all over the place; walls came down; big cracks appeared in the house walls; but all the hospital building (the Borden Memorial Hospital) remained intact. When the first shake was over, Dr. Parry had a time going all over the place seeing to things and trying to comfort frightened patients, nurses, etc.

Dr. Robert C. Parry received a personal letter from the magistrate of the city of Tsingningchow, stating that a great many of his people were suffering from terrible injuries, so that he could not bear to look at them. He wrote beseeching the Christian missionary to come and help them. This official is known to be an exceptionally enlightened man, an “almost persuaded” person, working entirely for the good of his people. Apart from the claim of suffering humanity, the above seemed an additional reason for responding to his urgent

request. In consultation with Dr. and Mrs. Howard Taylor and other fellow-workers, it was decided that he should go. Dr. Parry writes:

"The road took us through the most desolate regions and was extremely difficult to travel in some places. But, by the help of God, we did the seven stages in six days. The last three days traveling was most difficult and in fact quite dangerous in places. If you could but see the destruction, involving life and property, all along the way, you would understand when I say we have not felt we were enduring any hardship at all as compared with these poor people.

Saturday night we slept (or rather tried to sleep) in our carts, amongst the ruins of the once snug townlet of Tsingchangih. Now there is not a house left standing, and the people seem completely disheartened. Of all the places we have seen that seemed about the worst. Over fifty people killed, many injured, and large numbers of animals destroyed. Sunday we struggled over about fifteen miles of broken country, and that night slept on the ground between the carts with plenty of straw underneath us and lots of bedding to cover us. Hearing that the remaining fifteen miles to Tsingningchow was almost impassable and might take two or three days, we slung our bedding, etc., on our cart mules, leaving the carts behind in charge of a friendly carter, hired two men to carry the medicines, etc., and then tramped it.

The magistrate had received no news of our coming, but welcomed us royally. We are now installed in the official residence (a tent in his inner courtyard), with the fairly intact public library as our dressing room and dispensary. The magistrate has posted proclamations throughout the city and country urging the wounded to come. At his order a gong is sounded in the streets when we are ready to receive patients, so we are kept busy.

The official report gives the following figures for this city and suburbs alone: killed, 635; wounded, 1,159; impoverished, 3,330, fed from the official granaries; property, 4,000 to 4,500 houses destroyed. This prosperous city is practically in ruins. The people are living in tents and sheds.

Pray for the work here, and for this official, Cheo T'ing-uen, who is indeed a man among ten thousand, whose chief fault is a tendency to self-satisfaction. He has been here three years, and is beloved by the people. He lives simply (is wearing his father's old clothes as a matter of fact) and is expending the proceeds of his office for the betterment of the people. Since coming here, he has established a free hospital, a home for poor children and a public library. He has put down gambling, deals severely with swearing and fighting in the streets, and is tackling opium smoking and foot-binding with a courageous hand. He has introduced knitting of woolen and cotton garments from locally spun yarn, which he has taught the people to do. On the occasion of the earthquake he ordered his men to rush out and

call the people from their houses. Returning to his own house he knelt down and prayed to "Shang-ti" (God) to slay him and spare his people. The walls fell in around him, even striking him, but still he prayed on. When all was over, he felt that God had spared him for the people, who certainly would have been thrown into complete confusion and disorder by so overwhelming a disaster. In the succeeding days, though fasting and mourning himself, he rendered splendid service by ordering the immediate rescue of those entombed alive, the speedy burial of the dead, provision of food and clothing for the impoverished, the lending out of eighty tents in his yamen to the homeless, while he and his family and men slept on the ground without any shelter for some days until the tents could be returned by those able to construct shelters from the debris of their ruined homes.

Ma Shan-ren, the leading Moslem ecclesiastic in this province, with his third son and hundreds of co-religionists were amongst the victims of the earthquake—one of my patients was in personal attendance on this celebrated leader of the "New Sect" at the time of his death. Daily, from ten in the evening on (from nine on special occasions) this man prayed for hours into the night. That fateful evening, he dressed at six p. m. and went to the mosque early, with his sons and attendants. At seven p. m. the earthquake came and but few of the worshipers escaped. My informant, a native of the city, was carried here several days later. His home was in Saku, a long valley, mostly inhabited by Mohammedans and it is rumored that about 10,000 of them were buried by the falling of the mountains on either side of the valley which have filled it up level.

The people are at their wit's end, not knowing what is going to happen next. The Governor and all other officials have had special worship in a rigged up tent on the north side of the Yellow River in Lanchow. Special prayers were read by the Governor and confession of sin made in the hope that these tremors might cease. There are also daily processions in the city to appease the gods. A great many of the people are coming to the mission chapel on the main street to listen to the Gospel.

A message from Kansu states that the Moslem outbreak which was threatened there has not materialized as a widespread movement, undoubtedly owing to the earthquake, in which the Mohammedans saw a warning from Heaven. The death of Ma Shan-ren and other Mohammedan religious leaders through the collapse of caves, houses and city walls seems effectively to have stopped the plan for offering resistance to the central government.

Over 500 Moslem leaders are said to have been buried in the ruins of the place in which they were holding a religious conference. As a result of this catastrophe the Mohammedans have changed their attitude toward the central government.

Christian Chinese in the Famine*

A YOUNG Chinese appeared a few weeks ago at one of the American relief stations in the famine province of Chihli, North China. He was hungry and almost worn out by days of travel across the desolate, baked plains as a cart man with a consignment of grain and clothing. He asked that he be put to work as a helper at the station.

This young man attracted attention. His manner was not that of the ordinary worker. His clothes, though worn, were of the finest quality. He spoke English that was remarkable for its perfection, and his intelligence was obviously of a high order. Asked where he came from, he named a city and province in the south. He was up early in the morning and labored until late at night. No work was too exhausting or humble. When his own duties were out of the way for a moment, he turned instantly to some other activity. Under such energy as this the efficiency of the station increased rapidly.

After weeks of service this young man disclosed the condition which had sent him hundreds of miles from home in a section of the country where there was comfort and plenty of food, to labor day and night on scanty rations for the service of the famine stricken. He was the son of a wealthy family. Its social and political connections were of a high order, and the youth was sent to the University of Peking to prepare himself for a government or diplomatic post. While at the university he became interested in Christianity. He took the theological course and was a constant attendant at church and mission services. He began to write to his parents regarding his intense absorption in the alien religion. Opposition was instant. His family discussed the matter with him and tried to show him the folly of his ways, but no threats or pleadings had any effect upon his determination.

When the young man had completed his studies at the university and returned home, there came a final family crash. His father told him to leave the house and he returned to Peking where, with some student friends, he went out into the famine districts.

A letter written to a friend in Peking gives his picture of the conditions against which all China is struggling.

"The famine conditions in the three districts which I have visited, —Jaouang, Lih sien and Poyeh, with populations approximating 250,000, 200,000 and 90,000 respectively—are pitiful in the extreme. The poor and unfortunate country people on whom we ourselves, in ordinary times, depend in no small measure for the necessities of life, are now eating dried leaves, the bark of trees, millet husks and anything that will help to keep them alive. To make matters worse, many of them have neither fuel nor sufficient clothing."

*From *The Christian Work*.

Women Who are Transforming the Orient*

- In celebrating their jubilee the Woman's American Baptist Foreign Mission Society brought representatives from its fields in order that the women who have supported the work so loyally might actually see the type of woman who is the direct result of the educational and evangelistic work of Foreign Mission Boards.



DR. MA SAW SA OF BURMA, KHANTO BALA RAI OF BENGAL, AND DR. Y. NANDAMAH OF SOUTH INDIA

First among these women is the Burman representative, Dr. Ma Saw Sa, F. R. C. S., head of the Lady Dufferin Maternity Hospital, Rangoon, Burma. She is the first Burman woman to secure a college training and is a fine type of the educated, Christian professional woman of the East. She was a daughter of one of the early converts and secured her education in the Baptist girls' schools in Burma. On her graduation she determined to enter college and as there was no college for women she was admitted, with two other students, to the men's college in Rangoon. She did remarkable work

and was graduated with honor, after which she went to Calcutta University, crossing the Bay of Bengal, a great undertaking for an Oriental woman at that time. Here again she did excellent work and secured a Fellowship for Dublin University where she spent two years in advanced study, graduating with the diploma of Fellow of the Royal College of Surgeons. On her return to Burma the Government secured her to take the place of the superintendent of the Lady Dufferin Maternity Hospital. Here she is training a class of nurses and is meeting the great need of women who are, even in Burma, without medical aid. Dr. Ma Saw Sa, while not actively engaged in the work of the Mission, is a devout Christian and a loyal supporter of all the work for her own people.

Khanto Bala Rai represents the Christian teacher, and comes from the girls' school of Midnapore, Bengal, where she has been doing educational work. She has secured two years of college training and is anxious to complete her course and win her degree. Her father was one of the early Brahman converts, rare in those days. He suffered great persecution and was cut off from his own family, but remained loyal and brought up a beautiful family of girls.

Dr. Nandamah comes from South India, from the Lone Star Mission in the Telugu field. The Board at home seriously considered giving up this field and just on the verge of abandonment God sent a great blessing, which resulted in the baptism of thousands. Among them was Nandamah's father, who became a Christian preacher and teacher. When his little daughter saw in the Nellore Woman's Hospital an Indian woman doctor she determined that she, too, would follow that profession. There was no place where she could get her training except in the extreme north, six days' journey from her village home. One

*From Mrs. H. W. PEABODY.

can appreciate the courage and determination which led her to leave her home and go to Ludhiana where she spent four years, returning to take her position in the hospital in Nellore. Twice in the absence of the American doctor on account of illness Nandamah was able to take charge. She is to be one of the doctors in the new Jubilee Hospital in the Deccan. Her beautiful Christian character and her desire for the spiritual life of her people will make her an invaluable helper.



MISS KAN EN VONG OF CHINA

From China we welcome Kan en Vong, a name with a lovely meaning, Grace Sweet. She was adopted by Dr. and Mrs. Sweet, of the Baptist Mission in Hangchow. She had been sold for \$4.00, and was given to these loving missionaries who have cared for her as their own child. They are rewarded in the wonderful success which she has made of her life. She was trained in the Union Mission school at Hangchow and became a teacher in the kindergarten department of the normal school. She is studying kindergarten in addition to representing her country at the Jubilee.

An interesting personality in the group is Madame Kolatorova, daughter

of the first Baptist pastor in Bohemia. We have here an example of the literary worker. She is editor of a Christian paper in Prague, and has shown great ability. She has been urged to accept a position as editor of a secular paper, but prefers to devote herself to active Christian work through writing and social and community service.



MADAME KOLATOROVA OF PRAGUE

There has not been up to this time any mission work for women in Czecho-Slovakia, and when such work begins it is hoped it may be under the direction of the women of that country rather than through missionaries sent from here.

There is also a Japanese representative who is taking a course of Bible study in America preparatory to resuming her work as dean of the Osaka Woman's Bible School.

Here we have in this little group of women from the Far East types of the work that all our Woman's Boards have been doing for the past fifty years,—the Christian teacher, the Christian missionary doctor, the outstanding professional woman, with great influence because of her position, and her loyalty to Christ, the new woman of central Europe who is to be a factor in the salvation of Europe, the highly trained Bible teacher and the Christian mother and evangelist.



BEST METHODS



MRS. E. C. CRONK, EDITOR, 156 FIFTH AVENUE, NEW YORK

PASS ON YOUR METHODS

Some one sent us the story of a church across the continent where the minister put a method into practice by which his whole congregation was benefited. On the other side of the ocean a missionary found inspiration and practical suggestion in the same story. Then an entire conference put the plan into operation. North, South, East and West, eager workers were helped by the plan passed on by one woman.

"Pass it on"—the story of some method that you have used successfully in your society or brotherhood or congregation or community. Send your successful methods to the Editor of the Best Methods Department so that ten thousand other people may share the benefit.

REQUIREMENTS OF A SUCCESSFUL READING CIRCLE

1. One person who believes in the possibilities of missionary leaflets and is determined to make the most of them.
2. Seventy-eight heavy manila envelopes $4\frac{1}{2}$ by 10 inches.
3. Three hundred and twelve interesting leaflets.
4. An old calendar with large figures.
5. A young woman or a young man who is willing to give some time to doing the Lord's work.
6. A pastor who believes in his missionary society and will help in its work.

How it Was Done

No amount of paper plans have the force of the actually tested and tried recipes. The woman in the case of the successful testing of this particular plan is Mrs. S. W. Weiskotten, of Brooklyn. She realized that only a very small number of people in her church were reading the many interesting missionary leaflets that came to her.

"In some way we must get these good leaflets into the hands of more people," she said. She selected 104 of the best leaflets she could find and ordered three of each. Then she put four leaflets, each on a different subject into each manila envelope, thus making twenty-six different sets with three of each set. This gave her seventy-eight envelopes to start with. A printed number cut from the old calendar was pasted on the envelope so it could be readily seen and the envelopes could be quickly exchanged. A complete list of contents of each envelope was listed so that if a leaflet or an envelope was lost it could be easily replaced.

A young woman took charge as Reading Circle Librarian. She gave out the envelopes after church services, at Sunday school, and at society meetings. She listed members of the congregation and noted number of envelopes as she gave them out so she could tell at a glance what envelopes each one had previously taken. The envelopes were to be kept not longer than two weeks and were then exchanged for others.

And the pastor—what did he do? He told all about the plan at one of his services and enlisted the interest and cooperation of the entire congregation as the pastors who really “help those women” seem to know how to do. Further announcement was made at various society meetings. Later a committee called on every family into which the envelopes had not gone and explained the plan and purpose of the Leaflet Reading Circle with the result that a large part of the congregation is now having the benefit of the splendid leaflets of the church as they are issued from time to time, instead of only the “faithful few” of the Missionary Society.

ABSENT AND FORGOTTEN

TRY THE RICE CORRESPONDENCE COURSE FOR REMEMBERING

In the majority of societies, it is apt to be true that the members who are absent are very frequently forgotten. Not so in the Roger Williams Memorial Baptist church of Washington, D. C. Mrs. L. M. Rice, who is superintendent of the Extension Department, is constantly in touch with the women who cannot or do not attend the meetings. In addition to the quarterly packets of literature prepared especially for the Extension members, she sends to the “shut-ins,” to members who are out of the city, and to the homes not represented at the missionary meeting, a mimeographed letter each month.

This is not a letter that can be ordered from National Headquarters by the thousand, to fit one society as well as another. It is a letter which tells all about the meeting at Roger Williams Memorial Baptist church, an interesting letter that brings to the absent members who longed to be there, an inside glimpse of what happened; a breezy letter that makes the people who wonder what the missionary society is doing, understand that things are really being accomplished; a society letter with delightful little per-

sonal items about the folks who were there and what they did.

Mrs. Rice's Christmas letter will be suggestive to many other leaders or Extension or Home Department Secretaries:

DEAR ———:

We had an unusually fine meeting of the Woman's Society yesterday, with a splendid attendance and several visitors from other churches; also some of our Extension Department members enjoyed the day with us.

Mrs. Shimmick, who was to lead the devotional, is ill, so Mrs. Johnson, our pastor's wife, brought the Christmas lesson to us. She said in part, “Three gifts are spoken of in the Bible for us to remember: First, John 3:16, God gave His Son to a sin-cursed world because he loved us; second, Mark 10:45, Christ gave Himself, died for us that we might live; third, Mat. 2:11, the Wise Men brought their treasures to Him, gold, frankincense and myrrh, to show their love for Him. So we should give of our treasures, not to father, mother or child first, but to our Saviour. ‘In as much as ye have done it unto one of the least of these (in China, Russia, Armenia, all the world), ye have done it unto me,’ and more children will die from starvation in Europe this winter than the number of men killed in the war.

“Let us in America, the only country that can celebrate Christmas in a material way this year, make the little child smile through the Christmas morn.”

Mrs. Blakely told that the ladies of the White Cross at the meeting Tuesday, had cut and basted four dozen each of doll dresses, doll comforts, and six dozen pretty bags for the little Indian Sabbath-school scholars in Phoenix, Arizona. Also that a box of nice clothing is partly packed to be sent to Rev. Riddle and family. He is pastor of a mountain church on a salary of \$300 per year.

Extracts were read from some lovely letters received from some of our out-of-town members, Mrs. Grenning, Mrs. Rempes and Mrs. Evelyn Clark; and also a most beautiful letter from Miss Spieden, telling of her trip up to the time she reached the Language School in Nanking. We all enjoyed every word of it and are looking forward to the next one.

Mrs. Read, in *Current Events*, spoke of the World's Sunday School Convention that has just been held in Japan, that there are 100,000 Christians and 150,000 Sunday-school scholars, showing the progress made and the difference from 100 years ago, when foreigners were forbidden their ports. She spoke tenderly of the death of the sweet singing evangelist, Mr. Charles M. Alexander, who wrote the “Glory Song.”

Mrs. Arthur G. Dunn, who is gifted with

such a lovely voice, sang a beautiful solo.

Circle No. 3 presented the third chapter of the study-book and Mrs. Hunter, Mrs. Johnson, Mrs. Read and Miss Grace Johnson took part.

We have another dear missionary to add to our personal knowledge and prayer list, in Mrs. Dr. Leshner, who spoke to us in the Mizpah class, and also yesterday. She and her husband, who is also a medical missionary, went out eleven years ago from Trenton, N. J., to Swatow and Chowyong, China. They minister to 250,000 people in their hospital and mission. They are obliged to use corners of their church room for a hospital, and in spite of inadequate facilities are turning many from idolatry to Christ. Instead of being called foreign devils, as they were when they first went out, the people bow very respectfully and say "Payong," which means, "Peace to you." They expect to sail January 8th, to take up their work with a vision of what South China will be in two generations hence.

A very dainty and bountiful lunch was served us by Mrs. Nelson and her committee, and the decorations were red and green.

With best wishes for a very Merry Christmas, I am,

Sincerely yours,
MRS. L. M. RICE,
Extension Dept. Sec.

THE MOUNT HOLYOKE STAY-AT-HOME DEPUTATION

Versatile leadership, a fine type of imagination, and deputation reports plus some thorough investigation and research resulted in one of the most unusual and helpful mission study groups reported. This was one of the Mount Holyoke Mission Study classes which was modeled after the deputation which last year visited mission lands under the auspices of the Federation of Woman's Boards of Foreign Missions of North America. The ten members of the class were assigned to the five commissions into which the Federation Deputation was divided, two each going on the commissions for: Education, Evangelism, Social Service, Medicine, Economics.

The aim of the various commissions was "race appreciation, or seeing the world as God sees it and seeing missionary work in its real light." Each member sought true Christian internationalism.

Most interesting investigation and reports were made.

A PROGRAM BY MAIL

Truth is unchanged and unchanging, but methods of presenting unchangeable truth may frequently be changed to good advantage.

Miss Jessie Cross, of Michigan, suggests an interesting variation in the form of a Program by Mail.

After the devotional and business parts of the program are concluded the president announces that inasmuch as mail order supplies are so much in use she wants her society to be strictly up-to-date, so she decided to try a mail order program, which, as is usually the case with mails, seems to be late. A knock sounds, and the postman in uniform or with badge enters with a sack of mail.

The president opens the sack and distributes the mail that has been previously prepared and addressed. She asks that no one open her mail until called on to do so. There are in the sack:

1. *Letters addressed to various members.* These should be opened and marked extracts read. Real letters from real missionaries may be obtained in some instances. Extracts from articles and letters in missionary magazines may be copied. Foreign stamps may be secured to make the letters more real.

2. *Post cards.* A number of cards (one for each member, if society is not too large) should be received from the different fields and should each contain some short, snappy bit of information. Mission Board headquarters will supply the cards and the committee can write the messages on them.

3. *Newspapers.* Some copy of a foreign paper, or of a missionary magazine with a poem, an article or some notes marked. Marked passages to be read.

4. *A roll of music.* This should be a missionary or devotional song, addressed to a musician who is prepared to sing it.

5. *Photographs.* Secure one or more interesting missionary pictures. May be actual photographs or reprints cut from magazine and mounted on cardboard. Members receiving these should be prepared to tell something about each picture.

6. *Parcel post.* Various articles may be wrapped in parcel post packages, curios from mission fields, laces or other work of industrial missions. Short stories or incidents connected with each may be told as they are unwrapped. If a social hour is to be added all the refreshments may come in parcel post packages:

A box of sandwiches,
A package of tea,
A sack of lemon drops (for the tea),
A box of wafers,
Candied ginger or dates, or whatever is to be served.

In some societies it might be possible to make the entire meeting a surprise except to a small committee, care being taken to assign parts of the program to people who can take the part without advance preparation.

All parcels should be wrapped with care, and foreign stamps pasted on when possible.

MISSION STUDY PLAN FOR CONFERENCES

At the 1919 sessions of the New Wilmington Conference Miss Anna Milligan, the Educational Secretary of the Board of Foreign Missions of the United Presbyterian Church, worked out a Mission Study plan which proved successful, and which is suggestive to cities or communities or churches in which several classes use the same textbook.

September 11, 1919.

"We used the book, 'New Life Currents in China,' by Mrs. Gamewell, which is divided into six subjects. The first chapter is the political chapter. The second, third and fourth deal with the medical work; the fifth with the industrial; the sixth with the educational; the seventh with the social, and the eighth with the Church in China. There is no pedagogical reason why one chapter should precede another. We worked out this plan on the supposition that the eighth chapter could be taught first

just as well as the first, and that the second could be taught last as well as second.

"Our leaders had very little time to prepare for the work owing to the lateness of the edition of the book, and so I devised this plan in order to make it possible for each teacher to become expert along a special line. I submitted to the leaders the topics and asked them to make a choice of the topic they would choose to present. Each fortunately had his choice, and so when we prepared for the work each prepared on just *one* chapter and focused time and energies and research work all upon that one chapter.

"When we arrived at New Wilmington we found that we had about forty missionaries on the ground who were able to help us out in putting our plan into effect. So we divided them, according to their preference, into teams. Those who preferred to deal with the political situation went with the political leader. We sent the doctors with the teacher who had the medical chapters, the school leaders with the one teaching the educational chapter, and the others according to their preference. It was wonderful to hear those missionaries tell of their own work and their own experiences in India, Egypt, and the Sudan, verifying the facts presented in the book.

"The class leader was prepared to develop the points brought out in the chapter by Mrs. Gamewell, and drew out the members of the class along the line that she wanted to stress, and then she asked the opinion of the missionaries as to those same problems in India, Egypt and the Sudan, comparing and contrasting with the statements of Mrs. Gamewell. The teacher gave opportunities for the members of the class to ask questions, and to express opinions with reference to these points and made the classroom a real laboratory for the study of our work in all our fields.

"Classes did not move, but leaders with teams went to a different room and a different group each day, for the six days.

"Members of the study classes had opportunity of meeting the missionaries personally and of becoming better acquainted with them than ever before. They went to them with questions after the class hour was over. Some took their names and addresses, not only at home, but in their fields, and promised to cooperate with them in any way possible. They determined to send such supplies and helps to them as the missionaries may use in their work hereafter. All in all it was a perfectly delightful period. I believe it is a method of work that will be continued in the coming years in our summer conferences.

"I have thought perhaps in a town where there are five or six churches, each church might organize a class and provide a leader for one chapter. If there are missionaries available, that will be very fortunate. If

there are not missionaries available, there might be provided a team of the young people who would become expert in other fields and go about with each missionary study class leader from class to class, prepared to play the missionary's part on the work of his adopted field. Each missionary, or each young person representing the mission field, might dress in costume, or wear a badge telling what country he represents and become so familiar with the other mission field that it would be possible for laboratory work to be done in each of the sessions."

WORKING TOGETHER

The Philadelphia Conference of the Women's Home Missionary Society of the Methodist Episcopal Church has been especially happy in developing plans for the working together of its four secretaries of Young People's Work.

The conference is divided into four districts and each district has a secretary of Young People's Work. On the second Saturday of each month the Conference Secretary of Young People's Work invites her four District Secretaries to an informal luncheon at her home at one o'clock. The afternoon is spent in prayer and in earnest discussion of the best methods of doing the work. Plans are made for the coming month. The National Secretary of Young People's Work was their guest one month. Other national or conference officers are occasional guests, so that the district secretaries have opportunity to get clear ideas of the relationship of the various departments and learn to know the entire work.

These monthly conferences bring the secretaries very close, both in fellowship and in service. The Conference Secretary has the entire territory before her and is ready with suggestions for the organization of new circles and the following up of inactive ones.

These informal meetings of conference secretaries have resulted in delightful fellowship, helpful cooperation, a Biblical sharing of each others burdens and responsibilities, and an

exchange of good ideas and methods of work.

RELIGIOUS EDUCATION AT LINCOLN

The leaders of the churches in Lincoln, Nebraska, realized that some concerted effort on the part of all the churches was needed to supplement the work of religious education being done by each denomination through its own agencies.

The five downtown churches decided to cooperate in a summer school. A meeting of the five pastors was held, a committee of ten, two from each church, was appointed, and a director was chosen.

The church with the best equipment in its plant was chosen as the meeting place, and a director for the school was selected.

The committee of ten set the dates for the school, determined the courses to be offered, selected the teachers, made a tentative budget and assumed entire responsibility for the school.

Four teachers were secured, each to receive \$2.00 a morning. In addition four others who were situated so they could do so, offered their services without salary, as the work progressed. A carpenter from one of the large New York factories came every morning to teach simple lessons of carpentry. The boys crowded around him eagerly. Volunteer teachers also helped with the sewing, and the sewing room proved a busy and popular room during two forty-five minute periods each day.

Almost all of the children elected a course of art work. The work was closely correlated with the Bible study which all the school has the first period.

The missionary training of the school consisted not only in the actual class periods of Bible and missionary teaching, but also in the bringing in of children of other nationalities, and the practical lessons of world brotherhood and everyday Christianity.

Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY

UNION CHRISTIAN COLLEGES FOR WOMEN OF THE ORIENT

Thousands of women throughout the country have responded to the call for the International Christmas Gift for these colleges. There were many reasons why the whole objective was not gained, chief among them the call from Mr. Hoover for \$10 gifts for starving children in Europe and later the pitiful call for famine relief in China. There were also many other calls and special reasons why those who might have given could not at this time.

Notwithstanding all the difficulties we are able to report a considerable amount raised through the efforts at Christmas. The gifts in pledges and cash are something over \$200,000. To this the cooperating Woman's Boards have added about \$300,000, and \$200,000 have been received from the Laura Spelman Rockefeller Memorial Fund. This amount has already been sent and the work is beginning in the colleges.

In response to the appeal from the Joint College Committee on these union colleges, representing the Boards cooperating, the trustees of the Laura Spelman Rockefeller Memorial Fund have granted approximately \$1,000,000 on condition that \$2,000,000 more is raised. Plans are under way for the completion of the work and committees have been organized in the various states. The only state thus far to secure its full quota is the little state of Rhode Island. Others, however, have made a good beginning. It is proposed to continue the work of organizing the states and the issuing of suitable literature. In the autumn a special effort will be made to complete the entire amount. The Boards interested in the colleges are making preparation to enter into a well-planned campaign. It is hoped that all will be in readiness by November and

that we may secure the entire amount within the first two weeks of December. Each state will have its quota and it is hoped that many states will assume the expense of a building for one of the colleges.

The amount asked, \$3,000,000, does not seem excessive for seven institutions, of which two are medical schools, requiring very expensive equipment.

It is a matter of great encouragement to the Joint College Board that the Associated Collegiate Alumnae took action, at its recent convention in Washington, approving the plans, and will have a part through its branches in the securing of the funds. It is also hoped that women's colleges throughout the country will share in this important piece of Christian internationalism.

It is expected that literature will be ready for the summer schools. A very simple pageant called "Lighting the Christmas Candles" was used in the East last winter, and resulted in very generous gifts. With some revision it will be presented again and offers a suggestion for Summer School programs.

In these colleges we find hope for the future. We cannot expect to evangelize great races except through their own trained Christian men and women. Hitherto the women have had scant attention and while in Japan the Government has made very large appropriations for thirty-three universities for men, not one dollar has gone into the higher education of women. "There are more licensed prostitutes and geisha girls in Japan than young women in high schools."

These colleges, four of them born during the war, will not in any degree meet the needs of these vast populations, but will serve as models and will train the first Christian educators and leaders among women.

It is, perhaps, the greatest work that Woman's Boards have before them, to finance, staff and equip these Christian centers of higher education. Beginning fifty years ago, with an illiterate womanhood, Woman's Boards of Foreign Missions have built up an educational system which culminates today in these colleges. It would be disastrous to all the work if they were allowed to fail for lack of funds. Even those Boards not actively cooperating in their support must use them, since there are no others for the training of their students and for that reason it seems just that there should be a public appeal in which all denominations should unite. It is also to be noted that colleges in America have not depended wholly upon gifts of women for their support. Wellesley, Vassar and other great institutions have profited from large gifts of men. We believe there are many who might invest in like manner in these colleges for women in the East, realizing that what is done for women will have a great effect on the nation. China cannot build a republic on an illiterate womanhood; Japan will never be a Christian nation "fit to enter the family of nations" until she has Christian leadership among her women who are so wonderfully qualified to take higher training; India, whose women are still enslaved through the customs fostered by Hinduism and Buddhism, cannot be free until the women are made free.

Laura Spelman Rockefeller

An Appreciation

The women who are to receive the great blessing of higher education through the gift of the Laura Spelman Rockefeller Memorial Fund will wish to know something of the woman in whose name this gift is made.

Mrs. Rockefeller was a teacher in her early life. She was a devoted Christian and in every relation of life she carried her Christian principles to the very end. Her pastor, now President Faunce of Brown University, in

speaking of her recently, referred to the fact that she was always, unless prevented by illness, present at the prayer meeting of the church, keenly interested in every detail and most valuable as an advisor and helper.

Mrs. Rockefeller was very gentle and modest, always effacing herself, but quietly she accomplished a great work. Keenly intelligent on all matters of education and missionary interest she unassumingly and generously met hundreds of needs.

While she left to her husband and son the administration of larger gifts they were deeply influenced by her interest and spirit, and have perpetuated her life and memory in the great Memorial Fund which bears her name.

There have been many valuable gifts made to women. One of the most beautiful in the world is the tomb, Taj Mahal, which an Eastern king built in the memory of his wife. In this memorial we find the possibilities of a far more beautiful, living gift which is to shine in the lives of thousands of Oriental women. Mrs. Rockefeller, in her quiet loveliness as a Christian woman of highest culture was a model for all Christian women. May her life and spirit be perpetuated in this memorial, as her name will be.

THE SUMMER SCHOOLS OF MISSIONS

All up-to-date missionary societies are looking forward to Summer Schools. We are presenting a list just received from Mrs. J. Harvey Borton, Moorestown, N. J., chairman of the Committee for Summer Schools of the Federation of Woman's Boards of Foreign Missions. It is extremely important that every missionary society have at least one representative at one of these schools. The lectures on the textbooks, Senior and Junior, the valuable sessions on Methods, the inspirational evenings with missionaries, the simple, effective pageants, and above all the fellowship together, one heart, one mind, is of untold value. If you have not decided, decide now to go to your nearest Summer School.

1. New England and the East

Joint Conferences—Home and Foreign
Mountain Lake Park, Md., Miss Susan C. Lodge, 1720 Arch St., Philadelphia.
Chambersburg, Pa., Miss Mary C. Peacock, Torresdale, Pa.

Council of Women for Home Missions
East Northfield, Mass., Mrs. Taber Knox, Warwick, N. Y.

Federation of Women's Boards of Foreign Missions

East Northfield, Mass., Mrs. William Waters, 156 Fifth Avenue, N. Y. City.
Chautauqua, N. Y., Mrs. T. E. Adams, 2033 East 88th St., Cleveland, Ohio.
New Wilmington, Pa., Miss Anne Milligan, 200 North 15th St., Philadelphia.
Oxford, Pa., Rev. L. E. Rife, 2145 North 2d St., Philadelphia.

2. Southern States

Federation of Women's Boards of Foreign Missions

Tuscaloosa, Ala. (colored), Mrs. W. C. Winsborough, 257 Field Building, St. Louis.
Montreat, N. C., Mrs. M. C. Porter, 2828 Perrysville, Pittsburgh, Pa.

3. Middle West

Joint Conferences—Home and Foreign

Winona Lake, Ind., Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.
Bay View, Mich., Miss Carrie Barge, Delaware, Ohio.
Minnesota, Minn., Mrs. W. U. Smith, 1044 Marshall Ave., St. Paul, Minn.

Federation of Women's Boards of Foreign Missions

Tarkio, Mo., Mrs. J. F. Witherow, Tarkio, Mo.
Lakeside, Ohio, Mrs. John Mitchell, Box 54, Sta. A, Cleveland, Ohio.
New Concord, Ohio, Rev. J. K. Montgomery, D.D., New Concord, O.
Wooster, O., Mrs. Smith Conley, 57 S. Champion St., Columbus, Ohio.
Xenia, Ohio, Rev. Joseph Kyle, Xenia, Ohio.
Lake Geneva, Wis., Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

4. Western States

5. Southwestern States

Joint Conferences—Home and Foreign
Oklahoma City, Okla., Mrs. H. S. Gilman, 2244 Oklahoma City, Okla.

Council of Women for Home Missions
Dallas, Tex., Mrs. L. P. Smith, 3319 Drexel Drive, Dallas.

Federation of Women's Boards of Foreign Missions

Dallas, Tex., Mrs. M. C. Porter, 2828 Perrysville Ave., Pittsburgh, Pa.

6. Pacific Coast States

Joint Conferences—Home and Foreign

Mt. Hermon, Cal., Mrs. J. C. Aleter, 21 Mountain Ave., Oakland, Cal.

Council of Women for Home Missions

Los Angeles, Cal., Mrs. E. Y. Van Meter, 4972 Pasadena Ave., Los Angeles, Cal.

Federation of Women's Boards of Foreign Missions

Los Angeles, Cal., Mrs. S. B. Hicks, 138 East Ave., Los Angeles, Cal.

THE KINGDOM AND THE NATIONS

This study book, issued by the Central Committee on the United Study of Foreign Missions, is a study of the Religious Reconstruction of the World. It seemed desirable to the committee to have a forward-looking young man write such a book, and Dr. North was secured as especially fitted for the work. The committee was very anxious that the religious side of reconstruction should be made prominent. There have been so many cures for human ills in these last years of war that have not proved efficacious. There is only one possible cure and that has not been tried to any great extent. There can be no settlement of the world's present unrest except in the plan which God Himself gave.

Dr. North makes this point very clear in every chapter of his book. He has presented the plan of the book in the Introduction leading up to the six chapters—

- Chapter I. Japan and Korea.
- Chapter II. China.
- Chapter III. India, Islam and the Near East.
- Chapter IV. Africa and Latin America.
- Chapter V. What the World Needs.
- Chapter VI. What is Required of Us.

In addition to the latest information on these countries furnished in part by the Surveys of the Interchurch World Movement, and in part by his own extensive travels in the East and careful study, Dr. North has given us

in the last two chapters a remarkable challenge as a Christian Church.

This is not essentially a book for women, though every Christian woman should study it. It should be considered by the whole Church and might well be used in our colleges as a textbook.

In the last chapter Dr. North points out that there are two ways in which we may hope to attain our end as a Christian Church, one by evangelizing the nations of the world and the other by Christianizing our international relations.

The book will be taught at Summer Schools and should be in the hands of pastors and Christian leaders throughout the country.

"A Noble Army"

This is the title of our Junior textbook by Ethel Daniels Hubbard, published by the Central Committee on United Study. The little volume of six chapters aims to reach the elder Juniors or Intermediate grade from twelve years old and upward, a simpler book being provided for younger children by the Missionary Education Movement.

The missionaries of the Cross are the army which is to conquer the world through the great host who are to be brought under the captain, Jesus Christ, through their efforts.

The Introduction presents the plan of the book. It is not merely a series of disconnected biographies. The six chapters follow the kinds of work that Jesus did here on earth. In the first chapter, "The Smoke of a Thousand Villages," we have the story of Moffat at work in the home, and in evangelization among the dark tribes of Africa.

In the second chapter, "The Boy with Five Talents," we find the work of Jesus as teacher exemplified in William Carey.

In the third chapter, "The King of the Cannibals," we find in John G. Paton the pioneer reformer and

preacher among the South Sea Islanders.

In the fourth chapter, "The Hermit of the Himalayas," we see in the life of Mary Reed, Jesus ministering to the lepers.

In the fifth chapter "The Veteran of Van," we find Christ, the Healer, through George Raynolds, the typical medical missionary.

In the sixth chapter, "Service Stars," we see in Mary Morrill, who won her gold star in martyrdom, the spirit of Him who laid down His life for humanity, and not in vain.

We believe this book should have a larger use than in the Junior Mission Band. We commend it to Sunday-school teachers of boys and girls of twelve years and over. It is too late to wait for our appeal for volunteers until our boys and girls have gone to college. Jesus was twelve years old when He said, "Know ye not that I must be about my Father's business?"

THE ANNUAL REPORT

The Annual Report of the Federation of Woman's Foreign Missionary Societies is filled with interesting material. The story of the Christian Literature Committee and its great work under the leadership of Miss Kyle, the work of the student committee, and the Union College committee, then the story of the Central Committee during its twenty-one years of service and the account of the Birthday Party, with a report of the Committee on Summer Schools would furnish a delightful program for local federations or woman's circles in the churches. Send for the report (price 20 cents), on sale at all Woman's Boards.

The Deputation Report also would make a delightful program for women who wish to be in close touch with the rapidly moving progress of Woman's Foreign Missionary Societies. To impersonate the women who went on this trip, returning to tell the great stories of woman's work in the Orient would form a delightful and unique program.

NEWS FROM MANY LANDS



AFRICA

Central Africa's New Cathedral

TWENTY years ago the London Missionary Society entered the Luapula Valley and occupied the area around Kazembe's—a country where Livingstone began his pathfinding. There the L. M. S. has labored effectively until they have about forty out-schools and 5,000 adherents. Recently a new brick church has been erected at Mbereshi, and Dan Crawford, who is known among the natives as *Bwana Nkonga*—"the Gatherer of the Peoples"—was invited to consecrate the building. Many Europeans came, including government officials and high churchmen, and King Kazembe with all his retinue. Mr. Crawford opened the Gothic door with a great ivory key carved from an elephant's tusk from the local marshes. The key was afterwards presented to Mr. Crawford in a casket of local mahogany.

Moslem Voters in Algeria

AMONG other political reforms introduced by France in Algeria is a liberal franchise for the native population. Although this law has been in force over a year, the Mussulman population has so far made no use of this opportunity. Of the 50,000 Kabyles in the town of Algiers not one has exercised this privilege. The probable reason is that the Mussulman does not care to buy political status at the price of surrendering his native customs. Polygamy, extreme ease of divorce, special laws of succession (women only inheriting half as much as men and eldest sons receiving most often three-fourths of the father's estate), are so engrained in the Mussulman soul that any renunciation of them would seem impossible to practically the whole of the native population.

A Chief Becomes a Christian

AMIANI, an influential chief over several East African tribes, who was once a cruel and wicked ruler, has recently become a Christian. The following letter to a missionary worker of the American Friends' Mission at Kaimosi shows his change of heart:

Myself here Chief Amiani today am praying God and wanting to be a Christian. Also I am wanting to meet with the Christians at Kaimosi all the days truly. Also I have put away all of my seven heathen wives. I have not one left. They went home the 18th of May. Also I am wanting a Christian wife and I am trying to get one truly.

I am praying to God every day. Greetings to all of the white people truly.

My words are finished.

Myself your friend,

CHIEF AMIANI.

American Friend.

A School at Chikore

AT Chikore, East Central Africa, two hundred miles from a railway and in the heart of the forest is a mission school so largely attended that most of the classes have to be held outside the building. After the morning session all the boys are required to work in the field. The hoes are placed on the ground, a signal given and the boys rush in and grab the hoes. This is not due to an eagerness for work, but each boy scrambles to get the smallest hoe. Many of the pupils come direct from heathen kraals.

A Visit to Barotseland

MISS C. W. MACKINTOSH, author of "Coillard of the Zambesi," has been making a tour of African mission stations under the Paris Evangelical Mission. Of the Basutoland Mission she writes:

"A truly marvelous work is being carried on here by the ordained native pastors, who outnumber the European staff, and by the hundreds of evangelists, schoolmasters and

Bible women. About two thousand converts from among the heathen have been added to this Church during the last year. The discipline of the 'Fora' (French) Church, as it is called, is exceedingly strict. From its first founding ninety years ago, mercenary marriages and the brewing and drinking of strong beer have been forbidden to communicants; wives of polygamists, except the first and only legitimate wife, must separate from their husbands, and the spirit as well as the letter of I Cor. vi. has been followed, 'Have no fellowship with the unfruitful works of darkness.' The Anglican and Roman Catholic Churches have from their first arrival in the country countenanced all these three evils; consequently many who have been taught and converted in the 'Fora' prefer to join a Church which allows liberty in these respects."

Miss Mackintosh was most impressed on her journey with the spiritual opportunities in connection with the ministry of healing. In a territory larger than England and Scotland she found but one qualified physician. Drugs are scarce and costly and an appalling amount of disease prevails, especially leprosy.

New Station in Nyassaland

NATIVE Christian Conventions are held annually in connection with the Nyassaland Industrial Mission, when "the tribes of the Lord go up" to the central stations from all the outlying areas. The meetings last year were held as usual at Likubula and Ekolo, and a third convention was held at Nkate, a district which has only recently heard the Gospel. It is a testimony to the success of the mission that a convention was called so soon. Groups marched in from the various villages, each headed by the village teacher, singing native hymns to old familiar tunes. Meetings were held nearly all day long, especially on Sunday, and such numbers assembled that the throng outside exceeded the number within the building. The first baptism in this district took place

on the closing day, when thirteen were baptized. *Life of Faith.*

The Africa Inland Mission

THE Africa Inland Mission, founded in 1895, is now reaching twenty different tribes in 40 mission stations. There are 183 missionaries, of whom 156 belong to the American Section and 27 to the British and Australian Section.

The territory occupied includes Kenia Colony, British East Africa, with 18 stations and headquarters at Kijabe; Tanganyika Territory (three stations south of the Victoria Nyanza); the Belgian Congo (20 stations west and northwest of Lake Albert), with headquarters at Aba. The Mission is also extending westwards along the Velle River and northwest along the border of the Congo State. It should prove an important factor in arresting the southern march of Islam.

Mr. Hurlburt is now on his way back to America. His daughter, who was a valued helper, died in London en route.

Industrial Institute at Quessua

THE Methodist Board of Foreign Missions has recently purchased 8,000 acres of farm land in Portuguese West Africa for a demonstration farm and trades school for African Negroes, on the model of Hampton and Tuskegee Institutes.

The high cost of living in Africa since the war has caused hardships to the native population. Cotton cloth and iron hoes cost five times more than in 1914. Before the war, plantation hands wore three or four yards of cloth around them, now only a half a yard is used, and many natives wear only the skin of some bush cat or gazelle.

Establishment of the farm and trades school forms part of a plan to raise the economic status of the African natives necessary for successful mission work on a large scale.

A brewing plant, which was located on this newly acquired tract will be converted into a sugar mill.

The Exiled Herero Christians

WHEN the Herero insurrection broke out in 1904 the Mbandjerus tribe left the land of their fathers and practically disappeared. They wandered through British Bechuanaland as far as Lake Ngami and most of them settled there, but a small group of about 1,000 reached the Zambesi River and located near a German military station. They had been Christianized by Lutheran missionaries, and last year two Hermannsburg workers from the northern Transvaal visited them and found that they had built up a little village and erected a church. An evangelist named Ephraim and a deacon named Timothy were ministering to their spiritual needs. When the visiting missionaries arrived, fifty adult candidates for baptism were presented, and sixty-one children. After a two-weeks' stay among them, the tribesmen urged the missionaries to accept a thank-offering of \$175. Thus a little group of exiles, in a strange land and surrounded by heathen environment, has maintained the pure worship of God and demonstrated the vitality of the Christian faith. *Rhenish Society Report.*

African Parable of Indecision

NATIVE preachers are very apt in their practical illustration of Christian truth. In a sermon on the text "Why halt ye between two opinions," a Nguni teacher gave an illustration culled from local mythology. A bird on Nguni was thirsty and wanted water. Hearing the sound of a running stream on Efaté it flew away in that direction. While flying it caught the sound of running water from another direction and at once turned on its course. After flying for some distance the stream on Efaté again attracted its attention, and the poor bird, with the sound of both streams in its ears, was unable to determine which one to select. At length, tortured by thirst and overcome with exhaustion, it fell dead between the two streams.

MOSLEM LANDS

Cairo University and the Sultan

THE Sultan of Egypt recently expressed himself as looking to the new American University at Cairo to produce thoroughly trained men of high moral character. The attitude of the one hundred and fifty students, two-thirds of them Moslems, may be summarized somewhat as follows:

"Offer us what you have and we will study it. We expect you to stand by your principles, to be Christian, as well as American, thorough and confident in your heritage, and built upon the experience and ideals of your race and nation. This does not commit us to subscribe to your religious confession; but it does mean that we are ready to investigate what you offer, for today is the day of inquiry in our land as it has never been before. We want to get at the truth in science and history, and to make thorough investigations along moral, social and political lines. You say the foundations of Western success are in its conception of God and man, or in Christ's teachings. Then show us that and prove it."

This is indeed a challenge to the leaders in this undertaking.

United Presbyterian.

Purity Campaign in Egypt

THE fight against the prevailing immorality in Egyptian cities has already been described in these columns. Individuals have been turned back from evil paths, and some have been converted; some streets have been placed "out of bounds" for soldiers, and a few resorts have been closed. But this is a very inadequate result in removing degrading influences. Something is needed in governmental reform, and still more in giving the Gospel of Christ to these thousands who are living and dying in ignorance and sin.

Immorality in Egypt, as in other countries, is a menace to physical health as well as to moral and spiritual life. Police statistics show that the

number of government licensed women in Cairo alone in 1916 was 1,755, and in 1919, after peace was declared, the number had decreased only about ten per cent. A great scourge of disease broke out in 1916 as a result of the prevalence of immorality among soldiers stationed in Egypt. The number of unlicensed women given over to vice is estimated at over 7,000 in Cairo alone.

Mr. A. T. Upson, with one or two brave and devoted helpers, is waging a persistent warfare against this evil. He is doing educational work through tracts, is rescuing some from the downward road, and is stirring the government to action. The work of Sherwood Eddy in Egypt was very effective in awakening a sense of sin among the young men, and one thousand of them, who had been addicted to vice, filled out cards asking for spiritual help. The fight against this sin must be:

(1) By appeals to authorities to close disorderly resorts and to prohibit vile exhibitions and evil literature.

(2) By prayer to God for the sinners and for those engaged in combatting the evil.

(3) By active preventive, rescue and corrective work. The "Alliance of Honor" is growing, and at Minia one hundred members joined the society in one evening. There is need for more workers in cities and towns, in colleges and homes. Pray for the work and the workers.

The Y. M. C. A. in Turkey

THE Young Men's Christian Association is an important factor in the reconstruction of the Near East. The relation of the Association's religious service to the Eastern churches is one of the problems presented. Thus far the feeling of the Greek and Armenian patriarchs has been most friendly, as they have observed the beneficial results of the work. The question of discovering native Christian leaders, and of training them is also paramount. The present program is confined to Sunday afternoon meet-

ings for men, and a few Bible classes. Attendance at the Sunday meetings averages fifty.

The bringing of Turkish youth into contact with other nationalities, including the Armenian, makes for future conditions of harmony, but there is great need for a practical school of religion where the laity may be trained in the study of the Bible, of religious thought and progress throughout the world and of methods for the application of religion to everyday life in Turkey.

Near East Relief Work

IT IS estimated that approximately 2,790,490 Armenians are still living, out of a pre-war population of about 4,000,000. According to the annual report filed with Congress by the Near East Relief, receipts and disbursements for the year 1920 amounted to \$14,596,336.89, the total amount since the committee's organization being \$46,482,924.48. Flour and other merchandise bring the total relief valuation administered through this channel up to \$60,000,000.

As to accomplishment, the report shows 711 American and Canadian relief workers, including physicians, surgeons, nurses, mechanics, industrial experts, engineers, agriculturists, teachers, administrators, orphanage experts, supply, transportation and general relief workers employed on little more than a volunteer basis, while 87,291 native workers have been employed. The organization has maintained 63 hospitals, with 6,522 beds, 128 clinics, 11 rescue homes, 299 orphanages accommodating 54,600 children, and 56,039 children outside of orphanages.

British Girls' High School, Jerusalem

IN September, 1918, the Syria and Palestine Relief Commission found themselves obliged to take over a German Orphanage in Jerusalem, and decided to open it as a Girls' School. When missionary Societies were permitted to resume work in Palestine, the Church Missionary Society, the

Jerusalem and Near East Mission, the London Jews' Society and the United Free Church of Scotland Mission united in the plan of developing this as a Secondary School; the four societies agreeing to furnish the staff and be responsible for the funds until self-support is reached. Miss Warburton of the British Syrian Girls' College in Beirut is the Principal.

Opportunity is offered students to share in the intellectual life of the West without leaving Palestine. Older girls are given preliminary preparation for Law, Pharmacy, Archæology and Agriculture.

Homeless Nestorians

THIRTY thousand Assyrian Christians are all that are left of 200,000 who lived in the mountains round about Urumia plain when the war broke out. Driven from their homes, their patriarch dead, with nowhere to go, they are being herded by the British government under guard in the Tigris valley. The British hoped to take them back eventually to their own district, but have failed so far to accomplish it. Great Britain would like to have the United States provide a refuge for them, and a proposal has been made to transfer them to Canada. They are a mountain-loving people, and in the hot lowlands of the Tigris they are ill and homesick. No one seems to know what to do with them, and unless some philanthropic, statesman-like mind undertakes a solution of the problem, these 30,000 Christians must remain in lower Mesopotamia, probably the most forlorn people in the world today.

Sarts of Turkestan

REV. G. W. HUNTER describes the Sarts of Chinese Turkestan as Mohammedans of a very bigoted type, although of late years a small percentage of them are inclined to be open and progressive. They number over 1,500,000, differ entirely from their Chinese neighbors and are generally known as Turki Sarts. They eat the flesh of horses, and one may sometimes see on the Yarkand bazaar

horseflesh for sale, with a yak's tail hung over it. The Sarts are fond of drum beating and dancing, and at their marriages and festivals, the monotonous drumming goes on for hours. Both men and women use a preparation of tobacco and lime, which is moistened and rolled into small pills; these are placed between the lip and teeth of the lower jaw. This preparation has an offensive smell and blackens and rots the teeth. Many are also addicted to the smoking of *bang*, a drug made from hemp, the continued use of which seems as degrading as the opium habit. The Sarts take full advantage of the lax Mohammedan laws regarding marriage, and divorces are common. Like other Mohammedans the Turki women are supposed to be veiled in public, but this custom is lightly regarded in Eastern Turkestan; in the West, however, Turki priests beat the women who have ventured to appear unveiled upon the bazaar.

INDIA, BURMA AND CEYLON

The Governor of Bombay's Testimony

AT A RECENT exhibition in Byculla, held by the Church of England Missionary Societies, Hon. George Lloyd, the governor of Bombay, made a significant statement as to the government attitude toward the missionary enterprise. He said in part:

"No one need have any doubts about the propriety or the wisdom of missionary enterprise. It is one of the definite things that we are under orders to carry out. Nobody can have any doubts about it so long as he is a true Christian, because the orders are clear and definite. Therefore it is only a question of ways and means and of enthusiastic workers to carry out that missionary enterprise according to the doctrines of the orders under which we all serve. Now, it is often said that government in this country is neutral. It is rightly so said. That is to say, that under the government in this country and the Empire there is freedom, full and complete, for all sects and classes of the people. But that does not mean in my humble interpretation that the government in this country should for that reason not encourage missionary enterprise and show it sympathy. After all, so long as we carry out our duty, which is to give

freedom to all religions, we still have a right to carry out the orders which we as a Christian government are bound to accept."

Dnyanodaya.

Needs of Burma

THERE were in Burma in 1918 about 280 hospitals and dispensaries for the medical relief of Burma's more than 12,000,000 people, which would make each dispensary responsible for something over 43,000 persons. Almost all these institutions were provided either by a government in sympathy with Christianity or by Christian missions, and only a negligible number by the people of Burma. There is an apathetic indifference to suffering in the public conscience of Burma. The blind in Burma easily numbered 17,000 last year, and when poverty is added the condition of the sufferer is terrible indeed. There are but two institutions for the blind in Burma, and none for the care of the 9,000 deaf mutes. Little or no effort is made to care for the mentally deficient, of whom there are at least 9,500. According to the latest government report there are but two insane asylums, the one at Rangoon being very much overcrowded. The number of lepers is not stated in the recent government report, but those afflicted move about freely in the country, without hindrance from any one. The number of rupees spent by Buddhists on temple support and religious observances would amply provide for the philanthropic work so greatly needed.

Jaffna Going Dry

THE echo of America's prohibition movement comes next from Ceylon. Principal Bicknell, of Jaffna College, writes:

"There is every hope that it will not be long before we shall be bone dry here. This will be difficult, as the people get their toddy from the trees, palmyra and coconut, growing in their back or front yards. In this movement our teachers and boys have taken an active part as general propagators of temperance sentiment. The

movement has not only led to the closing of certain taverns, but has influenced the government to take a different attitude from what it had before assumed. Further, it has led to the working together of Hindu and Christian, with the result that the feeling is more cordial than before."

Church Union in Assam

THERE are 50,000 Christians in the Khasi hills and 20,000 in the Lushai hills of Assam. On February 19, at Laitkynsen, Khasi Hills, the churches of the Welsh General Assembly were formally united with the Presbyterian Church of India. Forty years ago correspondence was exchanged regarding such an alliance, and a week of prayer was held for mutual help and guidance.

At the meeting on February 19, Rai Sahib Dhoni Ropinay said in the Khasi language:

"As a Khasi, I can see many ways in which we may be a blessing and receive a blessing from this union. We are hill people; but shall we always be a people closed in our hills? Shall we be like frogs which croak in the muddy pool, or like the fish that go into deep waters? When I was a child, we thought the world was bounded by our horizon. Since then we have learned differently and have followed the greater light. During the war, we went to France, Mesopotamia and Palestine. Khasis saw the great cities and ate their cold rice in the streets of Damascus. Shall it be longer said that we are stupid people? In times past, when we were not Christians, we made treaties with the plains people. Now that the Light of the Gospel has shone upon us, we join a union of His followers. May its purpose and result not be selfish, but to give that Light to the whole of India."

Church for Lepers in Siam

FUNDS have now been secured for erecting a new and adequate church for the leper Christian congregation at Chiangmai, and it is planned to have it ready for occupancy before

the end of the year. This leper church numbers two hundred, all of whom are joyfully looking forward to the possession of a church home. When Dr. and Mrs. McKean began their work at Chiengmai Leper Asylum, they began it with the specific prayer, in which they asked all their friends to join, that every leper who came to the asylum should become a follower of Christ. This prayer has been abundantly answered, as every inmate, with possibly one exception, has become a Christian.

Without the Camp.

CHINA

Compulsory Education

THE Ministry of Education is making an effort to enforce universal, free education for Chinese children. The province of Shansi, having a most enlightened governor, has set the standard and other provinces have been directed to establish free schools in the following order: in provincial capitals and commercial ports in 1921, in district cities in 1922, in towns with more than 500 homes in 1923, in centers of more than 300 homes in 1924; and in corresponding ratio down to 1928, when villages of less than 100 homes will be provided with schools.

This new scheme may have hindrances in the way as long as military disturbances continue and teachers are on strike because their salaries are unpaid. Parents are not yet awake to the need of education, and a national sense of the evils of illiteracy is essential before universal education can become a reality. Thirty times more money was spent in China last year for military purposes than for education. What an injustice to the future generations!

Chinese "Haystack" Band

THE second annual meeting of the new National Chinese Home Missionary Society was held in October, 1920, at Shanghai. Educated, trained Chinese, after the more than 100 years of foreign missionary work in their country, are now fairly launching their

own missionary work in a dignified, prayerful way. The responsibility is in the hands of the Chinese themselves, working with an Advisory Committee of Chinese and Americans. A welcome was given to the first party sent out by this new society, two men and four women, to the distant province of Yunnan, a distance in time as great as from America to China, and to a part of China in some ways as foreign to these missionaries as China is to Americans.

Swatow Celebrates Anniversary

THE sixtieth anniversary of the founding of the South China Mission (American Baptist) was celebrated in Swatow on October 21st. The spectacular feature was a school parade a half mile long. "More than 1,200 students, all in Christian schools and many training for definite Christian service, were in line to demonstrate what God hath wrought in sixty years. The growth from a single school with eight pupils paid for attending to 167 schools, with 5,565 pupils paying \$50,000 in annual fees is another modern miracle.

Relief of the Famine in China

OVER an area of a hundred thousand square miles in China famine stalks in grim desolation. This area has thrilling possibilities of missionary advance. No whiter field has ever been known.

In Tientsin there is excellent general missionary work, a flourishing boys' and girls' boarding school. Tichow has a strong academy for boys, the Grace Wyckoff Memorial School for Girls, and the impressive Williams Hospital for men and women with Dr. and Mrs. Tucker in charge. At Lintsing two fine schools and another hospital in the care of Dr. and Mrs. Helliwell. Then at Taiku Dr. and Mrs. Hemingway have the Judson Smith Memorial Hospital, and the Oberlin-Shansi Memorial Academy perpetuates the memory of the Boxer martyrs of 1900.

American missionaries there have relinquished the tasks they love, for others that must be done. Their hearts are fixed on the famine-stricken people. They must save the lives of as many as they possibly can in the next four months. Every moment is precious. Every dollar put in their hands means a new lease of life for some sufferer.

Aborigines in China

THE aborigines, an apparently distinct race, are supposed to have entered China from the northwest, and to have been crowded into the mountainous southwest provinces where they now dwell. They number over 30,000,000. The Chinese call them "sprouts," and they call the Chinese "guest folk," meaning strangers. Their language, customs and methods of marrying differ entirely from those of the Chinese. The aborigines have their special courting grounds. The boys arrive with bundles of clean clothes, and slip them over their dirty ones. They whistle for the girls, who then come on the scene. In a few minutes one would perhaps see half a dozen shy boys singing their love songs in the company of as many giggling girls, who would respond in tones and manner peculiarly their own.

Christian work has gone on steadily among these tribes. It is said that at least 70,000 of them have come under the influence of Christian teaching within the past twenty years.

JAPAN—CHOSEN

An Ambassador's Tribute to Missions

HON. ROLAND S. MORRIS, recently the American Ambassador to Japan, in the "Annals of the American Academy of Political and Social Science," pays the following tribute to Christian missions:

"I like to think of those splendid statesmen-missionaries like Verbeck and Davis and Hepburn and Loomis, who went out in the late fifties and seventies and became the counselors and friends of the Japanese Government officials, and helped them in their early contacts with Western life.

"We hardly realize how much that educational and missionary work has done, because one can never value the effect, or estimate the force of an idea as it permeates into the body of the civilization of a people. They established a university. They established contacts. They guided the early students who came in such numbers to the United States. They formed that bond which has continued to exist between our two peoples, that bond of education in which thousands of Japanese young men have come over to study our institutions, to live in the atmosphere of our life, and go back there to live in the political, commercial and other interests of their country.

"One can hardly comprehend, in the study of the Japanese problem, the vast sympathy and affection that has been created in the Japanese people by the unselfish effort of the hundreds of men who have gone out there and educated those people through the past half a century. We must keep that as part of the background of any questions or problems that may arise between our two peoples."

Commission on Education for Korea

THE Government-General in Korea last January published the following three principles on which education in Korea is to be based:

1. That the educational system in Korea, in so far as circumstances permit, should be based upon the system of education in Japan proper;
2. That no disability should prevent the Koreans from receiving the full advantages of an education, under whatever system adopted, and even in case it should be necessary to adopt a different system of education for the Koreans;
3. That there should be a closer correlation between the schools in Korea and the schools in Japan proper.

It was further recommended that the common school course be extended to cover six years; that school age begin at six instead of eight; that one year be added to the course in higher common schools; that the course for industrial schools be lengthened from three years to five years; that a normal school be established; and that

plans be laid for the founding of a university.
Japan Evangelist.

NORTH AMERICA

Missionary Service Pins

IN RECOGNITION of faithful service the Presbyterian Board of Home Missions has awarded a service pin to fifteen workers who have served for twenty-five years or more. The pin is the board's seal in blue enamel surrounded by a rim of plain gold in which is engraved the year of entering the work and the year of the award of the pin. On the reverse side is the missionary's name.

New Headquarters for Bible Society

THE new home of the New York Bible Society, No. 5 East 48th Street, was dedicated on April 25th, with appropriate ceremonies. The Society was located for fifty years in the old Bible House on Astor Place. The new building is a gift to the Society from the estate of the late James Talcott, of New York.

The building will also house the Bible and Fruit Mission to the public hospitals of New York, of which Mrs. James Talcott is president, and the Female Auxiliary Bible Society. The McAll Mission will hold its board meetings there. The building contains an auditorium, with a capacity of 250, which will be available for meetings of all sorts, and is valued at \$250,000.

A Unique Church

THERE is a non-denominational church in California with about 2,200 members that supports 23 missionaries on the foreign field, in addition to all its activities at home. This church is only five years old and has no organizations other than the Sunday-school and Christian Endeavor Society. The members make no pledges, conduct no church fairs or sales; have no banquets or movies, but there is spiritual life, Bible teaching, Christian fellowship and devoted service. It is the "Church of the Open Door" in Los Angeles.

Court Trials and Religion

A RECENT grand jury in Chicago included a number of outstanding church leaders who were painfully impressed with the feeling that the oath as administered meant little or nothing to most of the witnesses.

The jurymen voted to have a placard printed about four feet square and hung up on the wall directly in front of the witness box, so that it stared straight into the eyes of every person who sat in the witness chair. This was the inscription that it bore:

"The Oath: The man who takes an oath enters into a covenant with God that he will act faithfully or testify truly in the case in which he is sworn."

The sobering effect on witnesses was so noticeable that the jury recommended an order for such a sign to be placed in every court room of Cook County. It appears to be simple logic that if the State expects a citizen to have a sufficient reverence for God to supply a compelling motive for honesty it should teach him in its public schools at least enough about God and man's accountability to Him to lay the foundations of that reverence.

Gospel Team Work

THE business men's gospel teams of the Chicago Y. M. C. A. have achieved a notable success during the past few months. Forty men from all walks of life have banded themselves together for a type of religious work that is receiving much commendation from the churches. The teams conduct services in the churches, as well as prayer-meetings, young people's meetings and revival meetings. During 1920 they led more than 300 services in more than 200 churches in Chicago.

One of the workers in these activities is Mr. C. F. Johnson, blind since birth, who has become the expert piano tuner of the Board of Education. Evenings and Sundays with his Bible for the blind, he speaks from pulpits or conducts meetings for young people.

Mormons and Polygamy

HEBER J. GRANT, president of the Mormon Church, is reported to have made an address in the Salt Lake City Tabernacle recently in which he uttered a warning to "certain persons among us who are declaring that they have been instructed by the Lord to perform plural marriages."

"Any person who attempts to teach other than the prevailing system of one wife for one man is sanctioning the practice of adultery, and any who enter such marriage are guilty of adultery in the face of God," President Grant said.

The Mormon Church is said to have excommunicated several members who had held to the practice of polygamy. This pernicious anachronism seems to have been on the wane for several years, and those familiar with the situation agree that polygamy will probably become extinct within the present generation.

New Commissioner of Indian Affairs

THE appointment of Charles H. Burke as Commissioner of Indian Affairs is a cause for gratification to the friends of Indians. He has served seven terms in Congress, and most of that time was a member of the House Committee on Indian Affairs. He has several times led the fight to protect the Indians from injustices and wholesale plundering.

Mr. Burke's name is associated with that of the late Senator Dawes in the matter of Indian citizenship. The Dawes Bill of 1887 gave authority to the Indian Bureau to individualize Indian land holdings, restricted the disposal or mortgaging of these holdings for a period of 25 years, and admitted to citizenship the Indian whose land was individualized. It was found that the granting of citizenship was immature and the Burke Act of 1906 postponed citizenship until the end of the twenty-five year period of trust. It guarded Indian interests by giving jurisdiction over the allottee to the United States during the quarter century period.

LATIN AMERICA

Gospel Supplants Pistol in Mexico

IN THE state penitentiary at Monterey, Mexico, the Methodist Church has held a religious service every Sunday for the benefit of the prisoners, for four years with little apparent result. The workers were inclined to be discouraged until the following letter was received from the prison warden:

"Before you came, the prison was indomitable; I had to go with pistol in hand to visit the prisoners; now I need no pistol, everything goes well. Come, because we need you."

These words were sufficient to cause the work to continue without interruption. A colonel who was in the prison for a few days, heard the Gospel. Today he is mayor of the town of San Nicolas de los Garza, and has invited the pastor to start work there, he himself offering to assist in obtaining a place for the services, as well as guaranteeing necessary protection.

New Parish House in Hidalgo

PACHUCA, Mexico, the capital of Hidalgo, has a native population of 40,000, and an English-speaking colony of 250. The Methodist Church, the only Protestant Church there, has opened a social center, and offers a program of service to the entire community. A vacant school building has been secured and fitted out with a piano, a library of 500 volumes, games, reading tables and athletic appliances. Mining companies have cooperated heartily in the enterprise.

Christian Advocate

Missionary Call from Honduras

IN HONDURAS ninety per cent. of the people cannot read and write. There is not a trained nurse in the Republic. A city hospital in Tegucigalpa presents an imposing architectural appearance, but the absence of trained nurses, and the insufficient equipment would hardly entitle it to rank as a hospital. The only bedding provided for patients is a red blanket for each canvas cot, which frequently is used by successive patients without

washing. Here is a field ripe for the harvest, entered one year ago by the American Baptist Home Mission Society.

Coe Hayne.

Brazil Closes Lotteries

AN IMPORTANT step toward national righteousness was taken in Brazil when the Federal Government decreed that all public lotteries must cease from March 1, 1921. Lotteries have been one of the open sores of Brazil, giving employment to thousands of people, while morally destroying hundreds of thousands. The State of S. Paulo has up to now been receiving, at present exchange, some £39,000 every year, by way of royalties received from lotteries organized within its boundaries, and had just put up the price to £50,000 a year—in other words, had “farmed out” the lottery business. Other states did the same, and the Federal Government as well.

Stewardship in Chile

ASTRONG evangelistic movement in Chile has culminated in a large addition to the churches at Easter. Each pastor has been acting as his own evangelist, holding local institute meetings and organizing his church into groups which met regularly for prayer and conference. Each group, under supervision of a lay leader, prayed for some certain person or some particular part of the work each week, and every member of the group was expected to bring new members to his group. At the institute meetings there were talks and lectures on the stewardship of service, when the church members were shown their individual responsibility for some particular phase of church work.

Few Chileans have ever felt any responsibility for supporting their church, and most of them spend their income within a few days after receiving it and live from hand to mouth until the next pay day, pawning their possessions if needs become urgent. With stewardship literature as a basis, missionaries have sought to

encourage regular church contributions, with noticeable improvement in both spiritual and financial conditions.

The Continent.

EUROPE

Missionary Service League in England

THE recently formed Missionary Service League is the outcome of an effort to coordinate all the activities of the Church Missionary Society, and is a development of the Gleaners' Union. One of its aims is to enlist the service of the younger people of the church, and to create a fuller knowledge of missionary apologetics. Membership is open to anyone over sixteen years of age. The “C. M. S. Gleaner,” which becomes the League's official organ, will be changed next year to “The Church Missionary Outlook.”

Temperance Vote in Scotland

ALTHOUGH the face value of the Scottish temperance vote seems disappointing, no country making an initial trial of local option has gone farther. Forty per cent. of the people voted either for complete elimination, or drastic limitation. The areas of largest population, in Glasgow and the West, showed the strongest anti-liquor vote and the largest reduction of licenses. The fishing towns of the North put drink under the ban. The act required that electors voting for change had to number at least 35 per cent. of the whole electorate, and that of the votes recorded at least 55 per cent. had to be in favor of “no-license,” if it was to be carried. Had a simple majority of votes cast been allowed to rule, there would have been eighty-five instead of forty-one prohibition areas.

Work for Jews in Paris

MENTION was made in the January REVIEW of work among the Jews of Paris as being conducted by the London Mission to Jews. This new work is under the direction of the Hebrew Christian Testimony to Israel, and not the London Mission. Two women workers, Miss Stenius and Miss Juvelius, a Finnish deacon-

ess, who is a fully trained nurse, are in charge of this work. In addition to the distribution of Christian literature, principally the Gospels in various languages, homes are visited and classes and meetings are held in a limited way. The present great need is for an adequate building where all the work can be concentrated, and a Bible depot and free library opened. Twice a week the children are gathered in some Protestant church for a Bible class, and once a week the mothers come for a sewing class and Bible instruction combined.

Work for Russian Prisoners

ONE outcome of the Gospel work for Russian prisoners in Germany during the war, carried on by an American committee, is that some twenty of these prisoners who were converted have been given an opportunity to study further in preparation for evangelistic work among their own countrymen. Pastor Jack is conducting such a small school in Wernigrode.

In spite of the paragraphs in the Bolshevik Constitution, explicitly granting liberty of conscience and freedom of religious propaganda, the Bolshevik leaders do all they can to prevent the preaching of Christianity to Bolshevik prisoners and troops. In some of the camps there are flourishing churches and in Salzroedel, Germany, one has 60 members, including many Bolsheviks. The American committee is supplying Bibles and Pilgrim's Progress in Russian.

ISLANDS OF THE SEA

News from Tahiti

IT IS a little over a century since the first missionaries went to Tahiti, and it was twelve years before the first converts were received. Papeete, a harbor town, is now the center for missionary work, as here the Islander can "see life" and men and women from near and far islands gravitate to this point, and settle in little communities. One such from the Cook Is-

lands has a small church. Tahiti is divided into eighteen parishes and Morea into four. There are also a number of smaller islands over which the mission exercises control. The churches are conducted very largely along Congregational principles. There is a training college for native pastors, the course extending over four years. At present there are nine students.

Much of the educational work is carried on by the Paris Missionary Society, although there are some government schools.

Importance of Winning Moros

BISHOP BRENT has said that the American Government, by disarming the Moros and compelling them to send their children to school, prepared the way for missionary work among them so effectively that they will probably be the first Mohammedans to come over to Christianity in large numbers, and Bishop Oldham asserts that "the crux of missionary effort in Asia is in the Philippines." To the Asiatics, America appears as exemplifying in the Philippines that Gospel which missionaries are preaching at their doors.

Recently a Moro young man was ordained to the ministry. He is now carrying the Gospel to his kinsmen on Mindinao. The Moros once Christianized will apply the fearless zeal for which they are known to Borneo, Java, Siam and India, and with far-reaching effect upon these citadels of Islam. *Missionary Herald.*

Family Prayers in Micronesia

ALL the Christians in Micronesia observe family prayers, both morning and evening. The signal for prayers is given in two booming notes produced from a large shell—an appropriate substitute for a bell in that land of shell and coral.

In Jaluit more than fifty have united with the Church, and there are many more candidates at all the preaching centers of the American Board Mission. *Missionary Herald.*

MISCELLANEOUS

Jubilee of Woman's Baptist Society

THE first of ten golden jubilee celebrations of the Baptist Woman's Foreign Mission Society to be held from the Atlantic to the Pacific took place in Boston April 26th-28th. This society for women was organized by 200 women in Boston, April 3, 1871. The opposition encountered can scarcely be realized in view of the subsequent achievements. Moved by the same convictions, Baptist women in Chicago also formed a missionary society, and these two organizations were consolidated in 1913. The society has now 257 missionaries, 1,025 schools, 122,968 pupils, 225 Bible women and 1,767 native assistants.

Conference on Fundamentals

THE third Conference on Christian Fundamentals will be held in Denver, June 12th-19th. The chairman of the Program Committee has indicated the following list of topics for report and discussion:

The Relation of Christian Fundamentals to Sunday-school Instruction.

The Relation of Christian Fundamentals to College Training.

The Relation of Christian Fundamentals to Theological Training.

The Relation of Christian Fundamentals to Church Work.

The Relation of Christian Fundamentals to Evangelism.

The Relation of Christian Fundamentals to Religious Literature.

The Relation of Christian Fundamentals to Social Service.

The Relation of Christian Fundamentals to World Missions.

Sunday-School Statistics

THE total Sunday-school enrolment reported at the Zurich Convention in 1913 was 29,848,041. Owing to the war it was impossible to gather complete statistics from Europe, but the following summary is based on the best information available. The total enrolment reported at Tokyo was 30,296,531:

	Sunday-Schools	Officers & Teachers	Pupils
North America	155,944	1,697,520	17,065,061
Central America ...	167	606	13,061
South America	3,246	16,203	146,141
West Indies	1,617	8,953	128,437
Europe	68,189	680,189	7,943,440

Asia	32,854	65,704	1,314,156
Africa	10,015	46,007	660,218
Malaysia	538	307	15,369
Oceania	14,856	71,336	423,823

Grand totals ... 287,426 2,586,825 27,709,706

Secretaries are now requested from Siam, Czecho-Slovakia, Ceylon, Malaysia and Korea. Additional workers are needed in Europe, India, China, Korea and South America.

Memorial to Dr. Stearns

TO PERPETUATE the missionary work of Dr. D. M. Stearns an organization, of which Mrs. Stearns is honorary president, has been effected. As heretofore, offerings will be received and forwarded without expense to the missionary work designated. Remittances should be made to the "D. M. Stearns Missionary Fund," and addressed to 167 West Cheltenham Ave., Germantown, Pa.

OBITUARY

Dr. Maxwell, of London

JAMES L. MAXWELL, M.A., M.D., editor of *Medical Missions* and head of the London Medical Missionary Association, died March 6th, in his 85th year. Dr. Maxwell was for a time a medical missionary to China, and his two sons are now there in the double ministry of healing the sick and preaching the Gospel.

Dr. Maxwell also served several years on the Advisory Council of the Hebrew Christian Testimony to Israel.

Bishop Harris, of Japan

REV. MERRIAMAN COLBERT HARRIS, D.D., missionary bishop emeritus of Japan and Korea, died in Tokyo, May 8th, in his seventy-fifth year. Bishop Harris was appointed a missionary of the Methodist Episcopal Church to Japan in 1873, and had been three times decorated by the Emperor for meritorious services. He was especially successful in his work for the young men of the schools.

Bishop Harris was retired in 1916, and spent his last years in a home on the grounds of the Methodist College at Aoyama.



Russia in the Shadows. By H. G. Wells.
Illustrated. 12mo. 179 pp. \$1.50.
George H. Doran Co., New York, 1921.

"Our dominant impression of things Russian is an impression of a vast irreparable breakdown," says Mr. Wells. His account of his two weeks' visit in 1920 (most of the time being spent in Petrograd) is necessarily partial and superficial. It is nevertheless interesting to see the results of the Soviet government through his eyes. He believes that the present government is the only possible one at the present time, but control is held by less than one-tenth of one per cent. of old Russia. The Communist party numbers only about 150,000 adherents and the Soviet government is not a democracy or a rule of the proletariat, but a despotism, governing by force. The peasant farmers care not so long as they can live in peace. In the city of Petrograd almost all shops are closed; for a time train transportation was free—the result was bedlam; streets are in a frightful condition; everyone is shabby; the death rate has increased fourfold and the birth rate has decreased to one-half what it was formerly. Drugs and medicines are practically unobtainable and in hospitals operations are performed only one day a week. Fuel is also very scarce and food is poor and scanty. Mr. Wells, however, blames European imperialism and not Bolshevik rule for this misery.

Mr. Wells has great faith in his own opinions, but expresses disbelief in the Bolshevik doctrines and their prophet, Karl Marx. He admires their spirit and purpose, but not their program. The educational system in Moscow and Petrograd he believes to be good, but the moral conditions among the young people are exceedingly bad. Of religion they have none, but superstition still remains among the ignorant. On the whole, Mr. Wells' picture is inter-

esting to look at from a distance, but not reassuring. There seems little hope for Russia except in a regenerative movement.

Home Missions Council—Annual Meeting. Pamphlet. 270 pp. New York, 1921.

The Annual Reports of the Home Missions Council and the Council of Women for Home Missions contain valuable papers and discussions. These include reports on the Indians, migrant groups, the Negroes, immigrants, Orientals, Mexicans and rural communities. There are also financial statistics of sixty-three organizations, showing total appropriations of \$23,135,601, and the usual directory of Home Mission Societies.

Gotama Buddha. By Kenneth J. Saunders. 12mo. 113 pp. \$1.50. Association Press. New York, 1921.

Buddhism is one of the great religious systems of the East. It is, like Christianity and Mohammedanism, a missionary religion, but unlike Islam it has never depended for its extension on the use of force. There are many points of similarity to the teachings of Christ and many divergencies—especially from evangelical Christianity. The followers of Buddha number about 300,000 million—or more than any other religion except Christianity.

Gotama Buddha was a remarkable man. Although he was born about 500 years before Christ and was brought up in the midst of comforts and with the expectation of coming into a position of influence, he renounced all earthly advantages and indulgence to find peace. The story of his "great discovery," his wanderings, his teachings, his daily life, and the increase of his influence is worthy of careful reading. Many of Buddha's ideals are Christlike. The failure of Buddhism comes from the lack of power to carry out those ideals and

from the inability to reveal God and eternal life.

Mr. Saunders' life of Buddha furnishes valuable and reliable information for students, but is not a popular life of the interesting prophet.

Neighboring Americans. By Mary Clark Barnes. 16mo. 68 pp. 75 cents. Fleming H. Revell, New York, 1920.

The problem of making the foreigner into an intelligent, useful American citizen is one that calls for the best thought and Christian effort. Mrs. Barnes' first step in the solution is "plain neighborliness." She goes on to write of the way to bring this about—teaching English to adults, interesting the people in the Church, cooperating with Daily Vacation Bible Schools, public schools and libraries, and by distributing literature. She concludes: "Let us take for our symbol, not the brazen 'melting pot,' but a living tree, with many ingrafted stocks, sharing a common life, bearing various fruits and all combining to provide shelter and refreshment for the world."

Pearl's Secret. By Mrs. Howard Taylor. 16mo. 2 s. 6 d. Morgan and Scott, London, 1920.

A bright little English girl in China is the subject of this sketch. She was full of life and love and full of mischief, too. She was a Christian, and the message of her life is the Christian's secret—and how she learned it. It is a helpful story, well told—especially for parents.

Rural Evangelism. By James E. Wagner. 12mo. 176 pp. Methodist Book Concern, 1920.

Rural evangelism is a problem by itself. Country churches cannot secure large crowds or costly campaigns for protracted meetings. There is, however, great need for practical and persistent evangelism in rural districts. Dr. Wagner writes from experience and his book is the result of conferences with rural pastors. The chapters deal with general principles rather than with definite methods attempted

and proved successful. They are, however, stimulating and illustrated with many practical experiences.

Six Thousand Country Churches. By Chas. O. Gill and Gifford Pinchot. 12mo. 237 p. \$2.00. The Macmillan Co. New York, 1920.

Ohio was taken as the subject for a state-wide religious survey. The findings have been revised by the Commission on Church and Country Life of the Federal Council of Churches. They are made clear by charts, maps and statistics. Every state should have a similar survey, planned and paid for by its own churches. Here we see townships that are over-churched and others that are neglected. In 317, or 27 per cent of the rural townships, there is *no resident* minister. Illiteracy and illegitimacy abound most in the southeastern section where missionary work is most needed. Farm property has the lowest value in the same section.

Schools with a Message in India. By Prof. D. J. Fleming. Illustrated. 12mo. 209 pp. Oxford University Press, New York, 1921.

This is another volume resulting from the visit of the commission that went to India last year to study village education from a Christian viewpoint. It is a practical study of particular schools, and what they are accomplishing in the way of vocational training adapted to Indian needs. Twelve chapters describe twelve types of schools—factory, apprentice, vocational, middle schools, industrial institutions for young women, etc. They are a valuable contribution and worthy of careful study by every missionary.

Yarns of the Near East. By Basil Mathews. 12mo. 80 pp. Paper. 1 shilling net. United Council for Missionary Education. London, 1920.

With facile pen Mr. Mathews tells seven true stories—of St. Paul, Mohammed, Abdallah, Henry Martyn, E. D. Cushman and Archibald Forder. They are especially adapted for use with groups of boys.

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